

Tabby Mountain Story

TABBY MOUNTAIN

Tabby Mountain-surely there is no other to compare in usefulness and beauty. With its streams of crystal water coming from the mountain springs-some being piped from a huge 125,000 gallon tank to supply water to the people living on the mountain. Another large tank supplies the town of Tabiona with water for culinary purposes and still another spring runs into two large ponds where in the past, an abundance of fish have been raised. Now this water is piped on down the mountain to water a large amount of farm land.

Lovely pine trees, cedars and quaking aspen grow profusely. They turnish much shade for the cattle and sheep that feed on the mountain. Also many varieties of wild flowers can be found: Indian Paint Brushes, Sego Lilies, Columbines, Lady Slippers, Cactus and many other kinds, making a carpet of brilliant colors of every hue, much like "Grandmother's Old Fashioned Garden."

Many kinds of animals can be seen on the mountain. Deer can be seen most any time of the year. In the spring time they go to the higher country as the snow recedes. In winter they can be seen frequently visiting the farmers' fields and hay stacks. Herds of elk can now be seen and occasionally a large moose can be seen grazing contentedly on the green foliage. Bear, bobcats and lions roam, also coyotes, but are not often seen. Rabbits, squirrels, chipmunks and birds of many varieties make thier home on Tabby Mountain.

When the reservation was opened to the white man, many people came from many places to build homes and raise their families. The only building material available was logs cut from the trees on Tabby Mountain and hauled down to the sawmill to be processed. Then the people used this lumber to build their one-and two-room cabins until more could be built on, making their homes larger. Perhaps these same men hauled logs to the sawmill to make a living. This has sustained many people in the past. It was a way of livelihood.

Before the white man came, Tabby Mountain was an Indian hunting ground. As meat was one of their main items of food, they prepared it for winter by making jerky. This was prepared by slicing the meat very thin then salting and drying it in the sun. By doing this the meat would keep indefinitely. This, along with dried elderberries, chokeberries, currants, bullberries, etc., comprised the greater part of their winter food. Also pinenuts were gathered as these nuts also have food value.

Tabby Mountain was named after an Indian chief who was a leader of a large tribe of Indians. He was a kind and peace-loving leader. He lived a long and adventurous life. He is buried in the Whiterocks area.

There is evidence that the Indians were an in-



Tabby Mountain

dustrious and brilliant people, from the arrow heads and many other interesting items found in this area. According to Indian folk lore, Indians have buried some of their departed loved ones at the Red Cliffs at the foot of Tabby Mountain. Evidence truly points to this, as the children from Tabiona, for many years, have found tiny Indian beads. The Red Cliffs has been a very special spot to them. Many picnics have been held there. This has been a chosen and special spot which will long be remembered and cherished by our children.

It has been a pleasure to know some of the Indians who once lived here- Joe Bush, Sam Bush, Leo Ephraim and many others.

From the section about Tabiona Duchesne River

"The mountain stream which goes winding down the center of the (Tabiona) valley was named by an old French trapper; it means chimney, or sturdy rock foundation. The head of the Duchesne River comes from a small box shaped canyon where on three sides are rugged rocky cliffs, and as from a fireplace comes gushing forth the North Fork of the Duchesne River."

"Duchesne County is located in the western part of the Uintah Basin and was given the name of the river Duchesne, which flows through the county. There have been many speculations as to the origin of the word Duchesne. Since Father Escalante was Spanish and according to his journal, he gave the rivers and places he passed Spanish names, it is not logical that he used the word. However, there were trappers and traders, many of whom were French, through the country in early times, and the name may have originated from out of them. Duchesne is a French word commonly used in the early history of the United States.

"A more probable source is that given in honor of Sister Duchesne, a Catholic Mother, who came to this country from France in the early 1800's and settled in St. Louis. She established the Order of the Sacred Heart, and is reported to have had a mission as far as Nebraska. A Duchesne College is still located there. Because of her kindness to the Indians and trappers, the River may have received its name in her honor."

A MOUNTAIN FOR AN ARTIST

Ah, my good painter do you think,
If I'd describe, that you could paint
A grand mountain, stretching vast and high,
For many miles across the sky.
Ah, yes it stands sir, as a statue stern,
With many a peak and crook and turn.

But first dear painter, start quite low;
Sloping gently upward as you go.
A tall and waving ridge comes next
With cedars and pines all scattered and mixed.
Ah, how can I describe, so you can see
This masterpiece you must paint for me?

Next a peak with grass and stalk,
Where often a shepherd herds his flock,
And remember, dear painter, this mountain's high,
It looks almost as if it reaches the sky.
Now sir, the last little peak has a perfect form,
But without any trees, looks all forlorn.

Down from the top, good painter true,
With vines, trees and skies so blue,
Another ridge which looks faint but wide,
Why, it almost covers the whole mountain side.
Ah, here, dear sir, how often I've gone to pick
Such beautiful wild flowers in bloom so thick.

"Tis sunset, sir: how grand it looks:
The sunset rays touch each little nook,
With buzzing bees, and songs of birds,
Off in a distance, coyotes can be heard.
The hoot of an owl, the rabbits full bound--
Ah, sir, I forgot you cannot paint sound!

Please paint for me this mountain high,
Standing as a statue against the sky.
And now may I reveal the name,
Of the mountain you must paint for frame?
Ah, I wonder, sire, would it make you happy
To hear it was named after Old Chief Tabby?

---Minnie Maxwell Hamilton

WHEN THE MASTER DESCENDS

The mountains and valleys stood in their shades of green
In the spring of the year like a fairy queen,
And as leaves burst forth in splendor divine
The snow recedes in the warm sunshine.
I wonder if the Master will come in Spring?
With the earth so fresh and the land so clean
And everything soft and preened like the evergreen.
Or will He wait for the summer's sun
And all the land is so adventuresome
The crops are in growth and the bees soft hum
Will this be the time for the millennium
And the heat bear down like the sins of our life
We understand now why the Master gave us work and the strife.
Or will it be harvest, but a harvest of what?
The crops that we grow or the life that we sought
In our Autumn of life what hues will we show
The glorious colors that Autumn bestows
Or will our life show the somber and gloom
When the Master doth come will the season be doom?
The leaves will be falling and all of our dreams
Will show in His face as our lives He redeems
The last of the season may be the time
With the whiteness of snow as we make the last climb
The earth will be covered with robes of celestial white
With feathery softness in the glory of bright
moonlight
As it falls in its restfulness and no sound is heard.
His voice will be tender and his step soft and sure.
May we live each season so we can endure
The winter of life with its hardships and pain,
As the road is much steeper our glory to attain.
So I wonder the season the Master will appear
And pray that to all His commandments adhere
Be it Spring, Summer, Autumn or Winter Snow
May we be valiant in each season we know
"If ye love me keep my commandments to the end"
Until shortly the season when the Master descends.

---Connie Lee

Inspiration for this poem came to Connie Lee as she was looking at Tabby Mountain from her home.

Indians in Tabiona

During May, 1883, many Mormon elders came to the Uintah Basin to spread their doctrine to the Ute Indian tribe. Among those who taught this gospel were Chief Tabby and some of the other chiefs of the Ute tribe. These Indians were religious members of the church of Jesus Christ of Latter-day Saints. (Taken from "The Historical Record" by Andrew Jensen, 1886.)



First in peace-Chief Tabby, with his efforts to establish peace, led to the settling of tribes on Uintah Reservation.

CHIEFTABBY

Highly intelligent and far-sighted, Chief Tabby, brother of Walker and Arapene, realized that the Indians would fare better on a reservation than they would roaming at will among the white settlements. It was due to his efforts that the treaty of June, 1865, was signed by Brigham Young and Chief Tabby, which provided for the

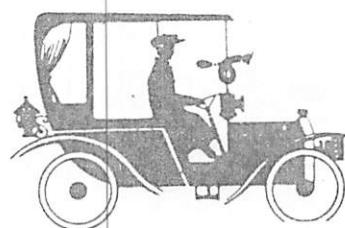
removal of the Indians to the Uintah Reservation.

On the reservation, Chief Tabby became a wise and respected leader of his people, standing firm for their rights in his dealings with the white man; requesting game and farming rights rather than gold for his peoples' lands, and always working toward better relationships with those who had come into the country to stay.

Chief Tabby died Nov. 22, 1903, at the White Rocks Indian Agency. The town of Tabiona is named for him.

THE GOOD OLD DAYS

By Connie Mortensen



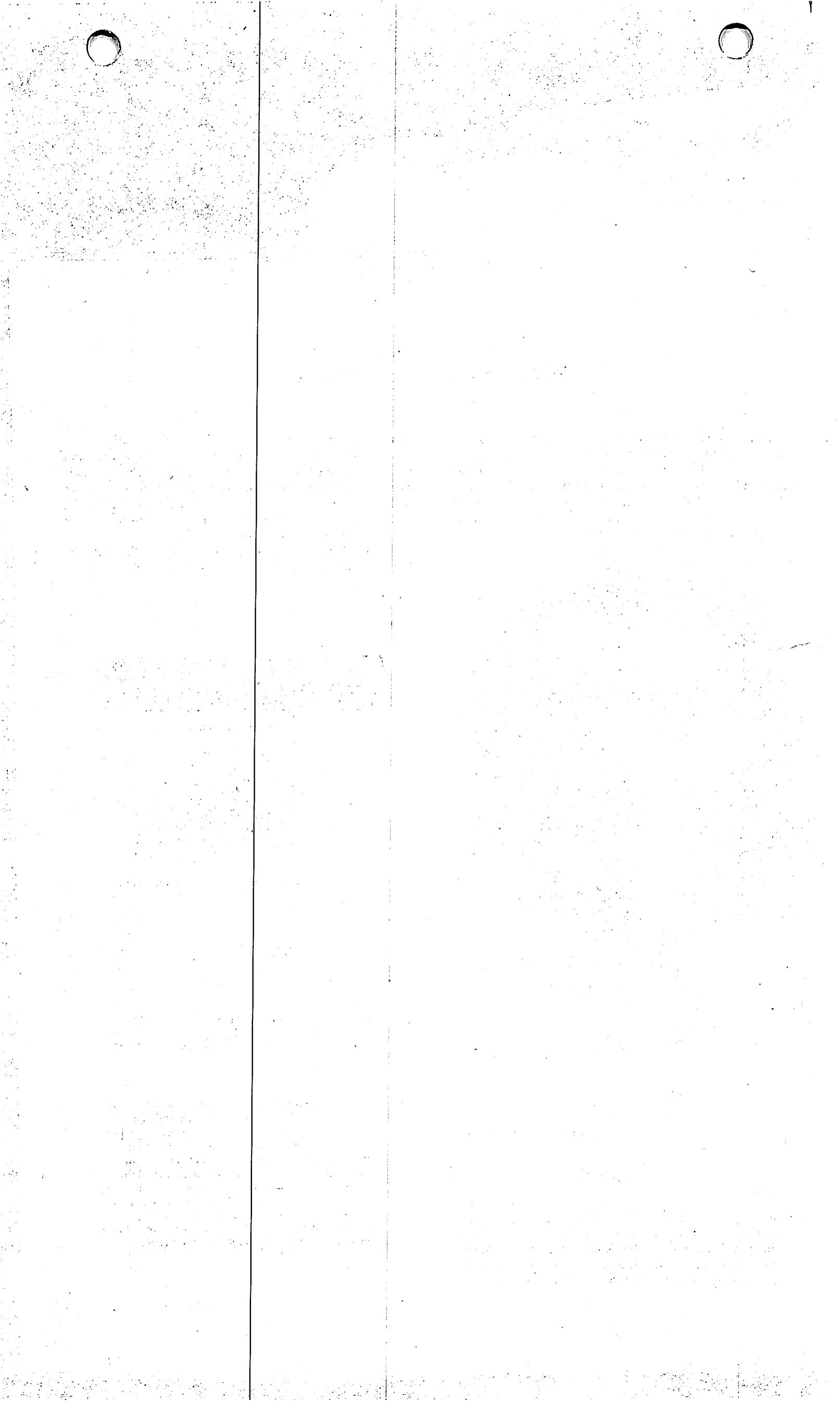
Taken From Pages Of The Wasatch Wave

75 YEARS AGO

October 31, 1902

Grading is being done in Snake Creek Canyon for an electric light and power plant under the direction of Charles Hunter of Midway. It is said that the object is to furnish light and power for the Daly West Mine at Park City.

Old Tabby, chief of the Uintah Utes as far back as the mind of the oldest inhabitant runs, died out near White Rocks agency one day last week, aged 104 years. He was in early days the special friend of Prophet Brigham Young and did much in his time to preserve peace between his people and the whites. He had been blind for a number of years. His personal effects were buried with him in his grave, and after the body had been put beneath the ground forty horses belonging to the old fellow were led and driven to the scene and shot over the grave.



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The Mountain West

Tabiona Named After Indian And Daughter

By DOROTHY O. REA
News Staff Writer

Tabiona is a dream-come-true for the lover of the outdoors. It reclines in its high mountain valley in Duchesne County and looks back to the day in 1905 when homesteaders drew lots for their property.

Or it stands tip-toe on its surrounding peaks to look ahead to the prosperity of untouched coal

reserves and the activity which will herald construction of the Upper Colorado River Storage Project.

The homes of the 375 Tabionans nestle along the Duchesne River valley at the foot of Tabby Mountain. The mountain took its name from a revered Indian, the late Chief Tabby. The town added the name of the chief's daughter, Ona.

The giant tunnel that will carry water from Rock Creek to Strawberry Reservoir will travel within six miles of Tabiona. Already a big pipeline traverses the country as it carries crude oil from the Rangely oil fields to the Salt Lake refinery. Pumping station for the pipeline is located between Tabiona and Hanna, bringing new residents to the area.

Among the town's leaders are

Mayor Claude L. Wagstaff, Bishop Bernell Turnbow and Clarence White.

Mr. White has brought fame to his community besides serving for many years as the mayor. He is a former president of the Utah Wildlife Assn. and has worked on a national scale for preservation of rare species of wildlife such as the Key deer of Florida. He gained a world's record for "bringing back alive" 28 mountain lions in one month from the Tabby Mountain area.

We traveled up the mountain with Mr. White. From our 9,000 foot vantage point we could see Tabiona's future drawn to the earth's scale. There's lumber and water aplenty and there are long acres of choice farmland and pasture for stockraising.

There's a plateau which stretches itself into a perfect

location for a future airstrip, planned by the community. This will enable business men from western cities to fly into a literal paradise of fishing, hunting and camping.

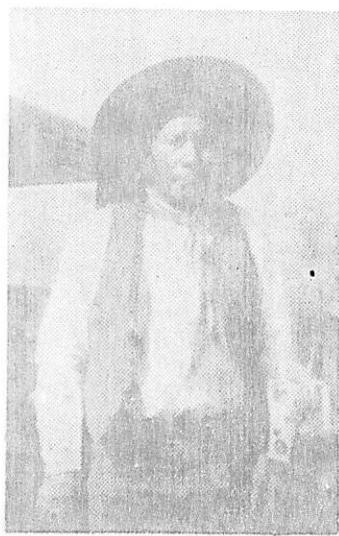
Mr. White located a TV signal on the mountain and brought the 6½-mile line down over the rugged mountain contour so residents of Tabiona and Duchesne can enjoy the facility.

School is news in Tabiona. The whole high school student body is in the band. Last year the graduation class was all girls. This year there were a few boys and the potential is about seven boys for next year.

Truly a land of milk and honey, Tabiona produces quantities of Grade A milk and it is only a bee's flight away from the honeyland of the Uintah Basin.

JESSE and ISHABROOM CODGE COPPERFIELD

Jesse Copperfield and his squaw, Ishabroom Codge, lived in the Tabiona Valley when the land was opened to settlement. Jesse and Josie (as Ishabroom was called) owned about one hundred and forty head of cattle, and lived in a home across from what is now the Jack Lefler home. One fall, in about 1917, Jesse became ill and left the valley to receive medical help. He died before he was able to return home. Josie then went to live with her brother, Nephi Winchester, until his death. Josie then left the valley for parts unknown.



Ephraim Panowitz

EPHRAIM PANOWITZ and SUSAN THERESA PANOWITZ

Ephraim was a prominent Indian farmer and cattleman of the Uintah Basin. He made his home at Tabiona, Utah. He was born in Payson, Utah in 1868. He moved to



Susan and Ephraim Panowitz, early settlers in Tabiona, Utah.

Tabiona about 1900, where he was loved as an honest man and good citizen.

He married Susan Theresa and they had a son, Johnny, born 1892, and died in 1934. He with his father, engaged in cattle raising. As was the custom, they drove their cattle over Wolf Creek Summit to market. On one of these such trips Johnny became ill in Heber City and died in the Heber Hospital.

Ephraim and Susan died in 1944 just two weeks apart. Funeral services were held in the Tabiona Church house and they are buried in the Tabiona Cemetery. They were survived by a grandson, Leo, who died in 1978.

LEO PANOWITZ

Leo Panowitz was born August 12, 1923, at Tabiona, Utah to Johnny and Rose Ankerpont Panowitz. His parents separated and Leo was raised by his father, and grandparents, Susan and Ephraim. He attended school in Tabiona and was an area cattleman.

Leo died April 3, 1978 in a Salt Lake Nursing home. He is buried in the Myton Cemetery.



Alice Shotnick, William, Bessie, Jennie and Roy.

ALICE SHOTNICK

By LaDacy Giles

No history could be complete without a mention of this lovely little lady and her children: Alice, the mother; William, the oldest son; Bessie, Jennie and Roy, the baby.

Alice was such a special Indian lady. She was born years before her time, inasmuch as she knew her children must learn to read and write. She herself would bring her children and come to school with them. School was very crowded at that time. We were all sitting two at each desk. So Alice was given a chair in the back of the room and her little children would sit on the floor at her knee. She was given one book for all of them. Each was given a pencil and paper.

Alice and her family was loved by all.

NEPHI WINCHESTER

Nephi Winchester was among the group of Indians living in the Tabiona valley with the early white settlers. Nephi lived in the Ray Lee home. When Nephi was young he was taken in by a white family by the name of Winchester and he took their last name as his own.

When Nephi was ready to build his home he made a deal with Clifford Roberts. Cliff was to haul a load of logs for Cliff's mother's home, getting them off Indian land, in exchange for hauling a load of logs for Nephi's home. The logs were then hewed with a broad ax, dove-tailed and put into place to erect the homes.

Sometime after 1920 Nephi developed medical problems and died.



This picture of an Indian woman with her twin girls was taken at Fort Duchesne, Utah about 1932.

INDIAN WOMAN

By Helen Cox

My Mother (Perintha Pearl White) and a field nurse heard the Indian lady had given birth to twins. They went to her home and found only one baby. She denied having two. The Ute belief was that one baby would have a full spirit, but if there were two babies, each one would have only half a spirit. So they always killed one baby.

After searching for some time, they found the second baby in a corner, covered and heaped with rags, clothes and bedding, trying to smother it. They made her keep the baby. My mother used to make dresses alike and the Indian mother was proud of her little girls then. This was the only known Indian twins at that time.



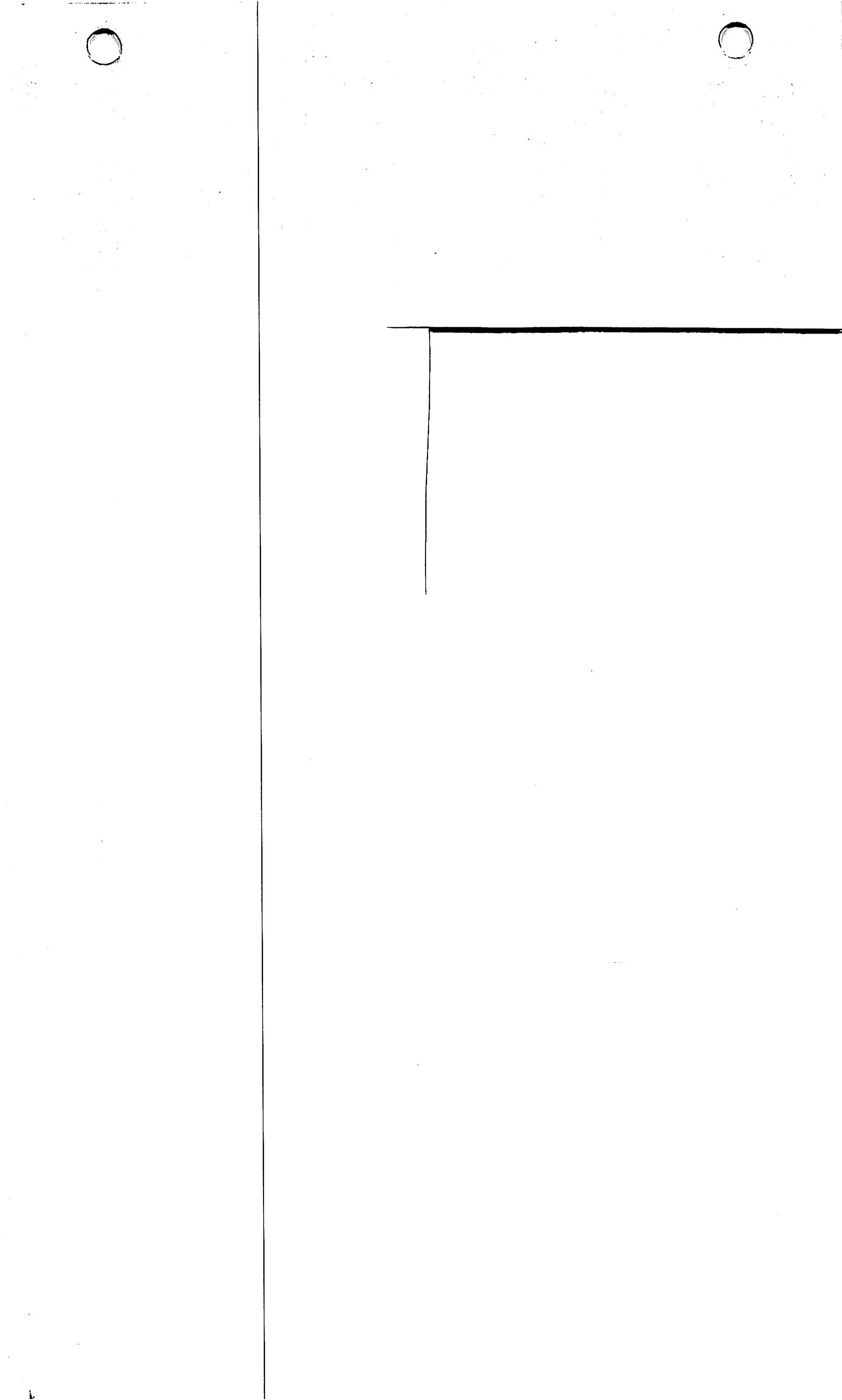
Joe Bush



4th of July



Indians on Reservation



Histories of the area

HANNA

In 1902 Chancy Lee, one of the first white men here, chased wild horses. Twice each year they were sold at Heber, Park City, or Salt Lake City, for \$5-\$15 per head.

Riley Shiddler, his son Bill and Mr. Tannerhill built the first cabins up North Fork.

In 1905 Carl and Martha Wilcken and their seven children lived up at Big Spring. Also that year a bridge was built over the North Fork of the Duchesne River. Tom Potts was road foreman. Others who helped were George Wilcken, John Toops, William P. Hanna, Oliff King and Charley Lee.

In 1905 Thomas Rhoades and his son Will built a cabin, and his wife Martha and seven children moved in the next spring. They cleared the land, planted crops and had a good harvest. This was the first crop raised in the upper valley. Their cabin was also the first in the upper valley.

In the fall of 1906 William G. Michie, his wife and children came to Farm Creek. They brought the first milk cow. About that same time John M. Reid and his son Parley Reid came. They built a rock cabin.

The only Indians living in the Hanna area at that time were John Henry Cody and his wife Josephine, Cutlip Jim, Frank Bennett and Jesse Copperfield.

Later settlers were Frank Defa, John Pilling, Jim and Jennie Maxwell, Bert Atwood, Gertrude Gillman, May Smith, Shorty Gates, John Toops and the Thompsons.

The hotel at Stockmore, where the first dances were held, was owned by Tom Potts. It was later sold to Chancy Lee. Other businesses in that area were owned by Felix and Frank Chiarelli, Frank Defa, Hy Jones, Mr. McCullen, Mr. Hurst, Cordon Phelps, and Bert Atwood.

The first 4th of July celebration was held at the Hanna Grove. Later an open air dance hall was built by William P. Hanna and T. William Rhoades. A phonograph was purchased to furnish the music.

The first school, in 1908, was held at the Hy Jones place with Alford Duke as the teacher. In 1911 a school house was built in the north valley. Tom McMullen was the teacher then. Joe Wilcken taught there later on. The building was also a community center, being used for church, dances, plays, etc. Before this was built, Sunday School was held in the homes.

Among the next people coming here to settle were: Earl and Mae Atwood, Carl and Rosy Leamaster, Heber and Etta Moon, John Larsen and Monroe and Martha Giles.

Many homes were stricken by the influenza epidemic. Many people had the opportunity to use their nursing skills in helping others at this time.

The first mail was brought by Chancy Lee, bringing it

from Kamas. A post office was built a few years later. The area was named Hanna for William P. Hanna, the first postmaster. Earl Atwood became postmaster in 1918.

The first to pass away in this area was Ray Rhoades. He died in February 1911 of typhoid pneumonia.

In 1913 a Farm Creek Sunday School was organized. The first settlers had belonged to the Tabiona Branch. In 1918 the Stockmore Branch was organized as the Red Cliff Ward. In August 1918, M. May Rhoades donated one acre of ground to the Red Cliff Ward and a new ward house was erected.

The Redcliff Camp of the Daughters of Utah Pioneers was organized in November 1937.

By 1948 Hanna had a good store, the largest dance hall in the basin, a park and cabins, a sawmill, and some large sheep and cattle ranches.

The early settlers of this community rendered much service to one another—they shared many jobs and sorrows together. They made many sacrifices in order to make the building of this country possible. They have handed down a heritage to their children who now live in the valley and who enjoy the homes that have been left for them.

TABIONA

In 1904 there was a government soldiers camp in the Tabiona Valley next to the river. Soldiers were here to keep peace among the Indians. At times it was very hard for the soldiers to handle the Indians.

Chief Tabby was head over a large tribe and worked hard to make friends with the white men. He was well loved and had a long adventurous life. His home had been located on the Maxwell homestead, at the foot of Tabby Mountain, which was named after Chief Tabby.

On the east side of Tabiona is located Big Mountain. Here the Indians hunted wild game and chased herds of wild horses. Here lie several Indian graves. The Indians were buried with their personal belongings. Near the mountain was a race track where the Indians would bring their race horses to try them out.

Near Chief Tabby's tepee lived an old Indian, Lehi John, who was over 100 years old, crippled and blind. He told of seeing a wagon train come into Salt Lake Valley and of later making friends with Brigham Young and Heber C. Kimball.

Bridger Jim was head of a small tribe after the death of Chief Tabby. Some say Bridger Jim was the son of Chief Tabby. Joe Bush a well known Tabiona Indian, was a son of Bridger Jim.

In the fall of 1905 the government released the valley for homesteading. The farmers then began to come into the valley to find the homesteads which they had drawn. Most of them began at once to build one or two room

cabins. They worked hard, looking forward to the day when they could bring their wives and children to this beautiful valley.

When late fall came, the homesteaders left their cabins and land and returned to spend the winter with their families.

In the spring of 1906, the farmers came back to their homesteads to make preparations for their families to come to the valley. The first family to move in was Arthur and Mary Ann Maxwell and their ten children. They moved into a one room cabin with a dirt floor and dirt roof. A covered wagon and a tent were also used for bedrooms. Sometimes when the summer rains lasted very long, water would run through the roof on the house. Mrs. Maxwell lived here six months without seeing another white woman, but she made many friends among the Indian squaws.

Bert and Pearl White arrived in the spring of 1906 and stayed a short time. Their first home was a one room cabin with dirt floor and roof and no door. At night they hung a quilt in the doorway to keep out the draft.

Soon Alma and Esther Wagstaff and their family moved in. Mrs. Wagstaff had been a midwife before coming here. She had worked in Wasatch County for several years. Soon after moving to Tabiona she found that she was also needed here. She went through many hardships and made very little money, but she worked faithfully until her death. She delivered many, many babies around the valley. It was with kind respect and deep love that Esther was laid to rest - a mother never to be forgotten.

In 1907 Mr. and Mrs. William Wadley and family, Mr. and Mrs. Robert Giles and family, Mr. Sam Powell and Mr. Warren Colton moved into the valley. In October Mr. Wadley met with a terrible accident. He was kicked in the head by a horse. At first he was thought to be dead, but was taken to a hospital. After two operations on his skull and brain, and the doctors not expecting him to live through it, Mr. Wadley miraculously recuperated and was once again a well and happy man.

In April, 1908, a baby girl was born to Mr. and Mrs. Robert Giles. She was the first child born in Tabiona. The baby was named Ila Duchesne. Mrs. Ila Duchesne Giles Casper is still living here in Tabiona today in 1980.

A small branch ward had been organized and meetings were held in different homes until about 1910 when the first church house was completed. The first bishop of Tabiona Ward was James Jones.

The first post office was in the home of Bruce Wilson. Farmers took turns going to Duchesne on horseback once a week to bring the mail back.

The first school was held in the winter of 1908 at the home of Ernest Sadler. Most of the students had to travel several miles to attend school. Other years school was held at the home of Bert White and Hy Jones. In about 1910 the church house was completed and was also used as a school room. Early in the year 1910, before the building was completed, a large tent was used for a school room. The tent was very crowded. It was very hot on warm days and very cold on chilly days.

Mr. and Mrs. Robert Michie and their eleven children were one of the first families to settle in Tabiona. Their youngest child, a boy, passed away and was the first to be buried in the Tabiona Cemetery. Not long after that the baby's father was in an accident at the sawmill and died shortly afterwards, leaving his widow and ten children.

In about 1908 Thomas and Eunice Hicken came here from Wasatch County. They both worked hard to clear the land and start farming. Eunice was friends with many Indian squaws and taught them to bake bread and patch clothes. She spent much time with the sick and helping to relieve the pain and suffering of others. She was the mother of fifteen children. Three of them died with pneumonia and one of typhoid fever.

When the need for a townsite came, a meeting was held to decide on a site. The piece of land was purchased from the Indian Department at Fort Duchesne. The town was called Tabiona, being named after Chief Tabby. The land was surveyed and soon many homes were being built.

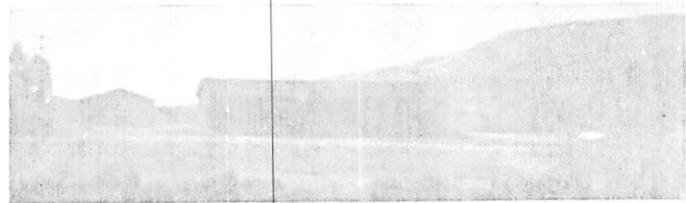
The post office (Mrs. Maxwell being postmistress) was moved to town from the Maxwell ranch. Robert Giles owned the first store in Tabiona.

In 1918 a brick school house was built by the county, containing four rooms. In 1919 nine more rooms were built on, including a gym, kitchen and shop. The cost of the new building was about \$30,000. About 200 students were enrolled in school at that time, grades 1 through 12.

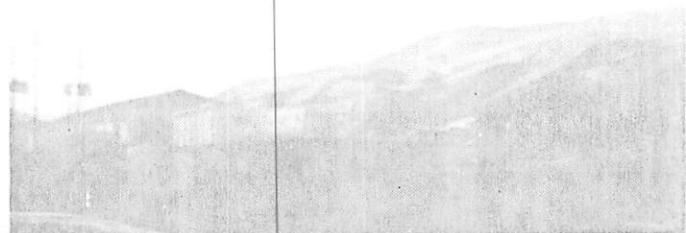
In 1940 the population of Tabiona was about 400. The town had two stores, a picture show, and a cheese factory. Water was being piped into every home in town from ice cold springs on Tabby Mountain.

Tabiona was now an incorporated town. The first mayor was Benjamin Turnbow. Other members of the town board at that time were J. Lamar Johnson, Ervan Clegg, Lawerence Maxwell, Jesse H. LeFevre and Hursel Jones.

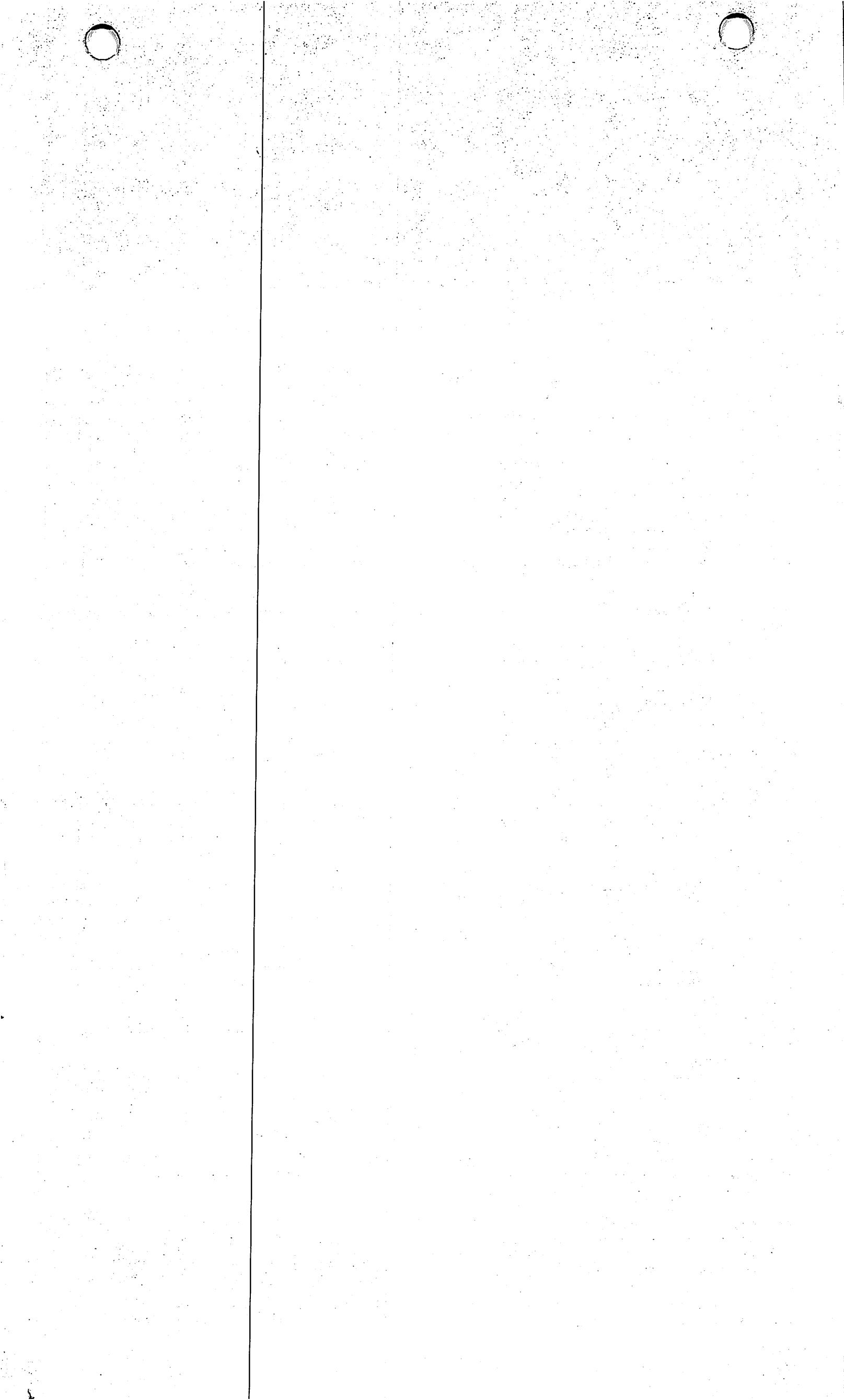
At that time the main industry was dairying. Today, in 1980, many are employed in the oil fields, which have come to be the past several years in the Uintah Basin. Others work for the Central Utah Project, constructing tunnels, dams, etc. which are being constructed in the area. There is also still a great deal of farming being done in the valley.



Bureau office up North Fork



Harrison - Western Batch Plant



STOCKMORE-THE HOAX TOWN

By Elden R. Wilcken

A large portion of Utah's Uintah Basin, that within the Uinta Special Meridian, was opened for settlement by the whites in September 1905. Ashley Valley (Vernal) had been settled earlier and therefore the Federal Land Office was set up in Vernal.

My father, George H. Wilcken, beginning in 1896, herded livestock over much of the valleys and benchlands in what is now Duchesne County for the Carter Livestock Company. Carter had a lot of the area leased from the Indians for grazing privileges.

After the hoax, or fraud, was exposed, its background came to light to give a chronological order to what happened.

Two men, Stockman and Moore became acquainted with a prospector who had returned from the Klondike gold rush with quite a poke of nuggets and dust. It apparently took little persuasion for the prospector to act out his role in the scheme.

He would appear in saloons in Park City, Salt Lake City, Provo, and Heber and "accidentally" let a few of the nuggets be seen, but refused to tell where he got them. His suckers would then become very friendly and buy the prospector drinks and get him drunk so he'd tell where the gold came from.

When sufficiently "drunk" the prospector would let it slip the gold came from Stockmore, near the junction of North Fork and West Fork of the Duchesne River.

As a result, there ensued a gold rush, with Stockman and Moore waiting to sell lots in the Stockmore townsite to the new prospectors.

A town sprang up with a general store, two hotels, livery stable, two blacksmith shops, four saloons, and quite a number of cabins and tents.

The following summer the populace decided they needed some type of city government so a date was set for election of mayor, town council and a marshall.

Mr. Wilcken and a friend had ridden to Vernal, seventy or so miles to record their homestead filings...homesteads a few miles from the townsite. While in Vernal Mr. Wilcken remarked to the man in charge of the land office how the town of Stockmore was growing.

"What town? There's no town by that name on our record," the land officer said. He referred to his maps. No such townsite was listed.

When Mr. Wilcken and his friend arrived back at their homesteads, it was the evening of election day at Stockmore. On learning there was no legal townsite the townsmen didn't even bother to count the ballots. Stockman and Moore couldn't be found.

Next day the U.S. Marshall came by, and eventually they caught one of the swindlers in Montana who apparently escaped the federal prison by pretending insanity. So far as my father knew the other man was never found.

The town was torn down by the people who had built it. Many of the buildings were just abandoned and other settlers salvaged what they could for their own im-

provements.

For many years, until around 1935 or 36 the name persisted as the name of the school at Hanna, two miles east of the townsite. Stockmore Guard Station, a government property, and half mile west, is all that now remains of the name Stockmore. No gold was found, although pockmarks left by the prospectors mark the mountainside and canyons for miles around.

Probably adding to the lure of gold along the Duchesne River, and still persisting, was the legend of the Lost Rhoades Mine, supposed to be in the Uinta Mountains. Much of the gold used in the Salt Lake Temple was reported to have been mined by Kaleb Rhoades.

The first known white men to come near the valley were the Dominguez-Escalante expedition during 1776. This expedition made a trail which crosses the highway to Tabiona about one mile north of the junction of U.S. Highway 40 and State Road 208. This is now known as Rabbit Gulch. (Taken from "The Dominguez-Escalante Journal.")

Some Early History of Stockmore and Hanna Area

By Martha Rachel Buys Giles

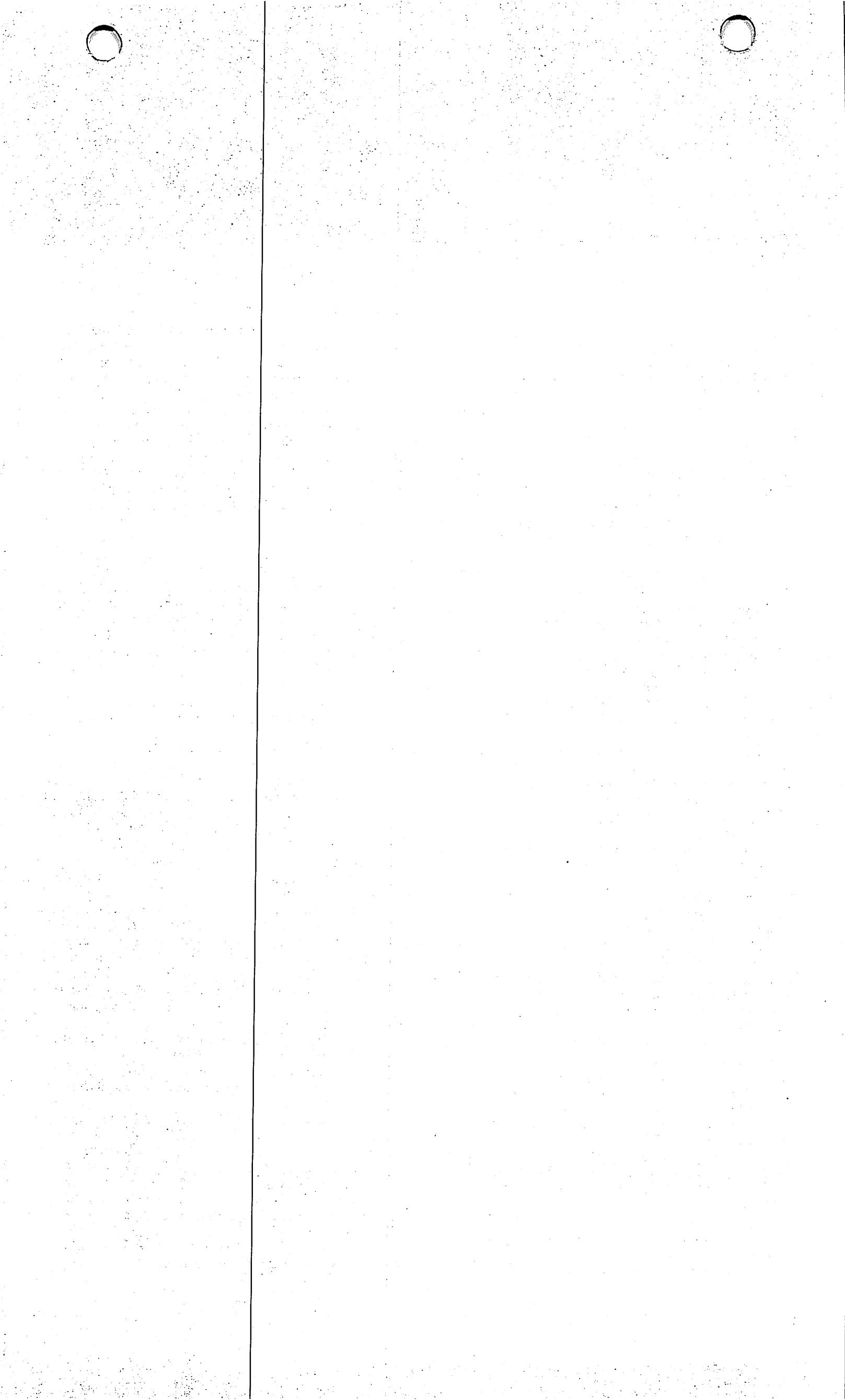
The first cabins were up North Fork by the Big Spring. A prospector Riley Shidler and his son Bill, and a fellow by the name of Tannerhill, and Uncle Carl and Aunt Martha Wilcken, lived at the Big Spring in 1905. That year a bridge was built over the North Fork of the Duchesne River with Tom Potts as road foreman, helpers were George Wilcken, John Tupes, William Hanna, Oliff King, and Charles Lee. They started the road over the mountain that spring.

Tom Potts built the Stockmore Hotel and held dances there, people would come up from Tabiona to the dances. Rude and Joe Wilcken furnished music with the mandolin and guitar. Later C.C. Lee bought the building and held dances there. He also later played the accordian. Mr. Lee made a little dancing man in a cigar box to show us how to step quick. He would take it around to the different homes to amuse the children.

Felix Chiarelli, brother of Frank Chiarelli, built the first saloon at Stockmore. Later Frank Defa built a saloon called the North Fork Saloon. When Frank Defa moved to his farm a fellow by the name of Hurst bought Defa's saloon.

Hyrum Jones and Mac McCullen had the first store. Later Cordan Phelps and daughter built a store at Stockmore. Bert Atwood and his first wife, Aunt Nancy, had a butcher shop at Stockmore. Doc Deaver raised the first garden at Stockmore. He had parsnips six inches through and eighteen inches long. Hyrum Jones took some of them to Heber and put on display in Hatch's Store.

Thomas Rhoades and son, Will, built the first cabin at Redcliffs in 1905. In the spring of 1906 they brought Aunt Martha Rhoades and family to live. The Rhoades Family



were the first to raise a crop in the area. Ray Rhoades was the first person to die in the area and the first to be buried in the Tabiona Cemetery.

Families who moved from Stockmore but remained in the valley were: Bert Atwood, Carl Wilcken, Frank Defa, Jim Maxwell, Mr. Thomson and his son, George, and daughters, Grace Wilcken, and Gertrude Gillman. Will Hanna, and others who homesteaded at Farm Creek were: John M. Reid, William G. Michie, May Smith and family, and John Pillings.

Earl and Mae Atwood, John Leamaster and wife and later his son, Carl, and wife Rose Leamaster, Perry Wallace, Mr. Hansen, Shorty Gates, John Tuples, John Crudolph, who once felt so sorry for his horse he took his bedding and strapped it to his own back and let the horse rest. John Larsen had a horse ranch up Squaw Creek. Oliff King, a prospector, killed a mountain lion up Noth Fork near a cave. Charles C. Lee carried the first mail from Kamas to Hanna. Monroe did it after him.

The Indians were having trouble and let Uncle Carl Wilcken keep a little girl three or four years old, named Ruth Blackjack. After Aunt Martha died, Mattie took little Ruth to Whiterock to go to school.

George Wilcken and Myrtle Michie was the first

couple to get married here. They built a little home up near the Red Cliffs. We all met there and had a big house warming.

1906 or 1907 the first 4th of July Celebration at Hanna's Grove was held. The following year William Hanna and William Rhoades built an open air dance hall and bought a phonograph for music.

Indians living at Farm Creek were: Jessie Copperfield, John Henry, Cutlip Jim, Frank Bannitt lived just west of Ray Lee's in a tent, the tent burned burning his son to death.

1907-- The snow was so deep it took eight days to break the road from Stockmore to Farm Creek. The men who opened the road were Thomas Rhoades and son Will, Carl Wilcken and Son George, John Horrocks, John Tuples, Shorty Gates, Dutch John Crudolph and John Larsen.

The first election was held at the Hy Jones'. We then belonged to Wasatch County.

1908-09 Alfred Duke taught school at the Hy Jones place. Dances were held up stairs of the home.

1909-10 Joe Wilcken taught and some of his students were: Kenneth and Erma Michie, Hazel, Foster and Ray Rhoades, Parley, Iona and Viva Reid, and Joe Defa.

Sweet music came from her organ of yester-year in community events

By Goldie Wilcken

DUCHESNE The "Song That Reached My Heart" may have been played on the six octave organ by Mrs. Myrtle L. Wilcken. If you were a resident of the Tabiona-Hanna community on the Upper Duchesne River in 1908-09, probably you recall one of her familiar tunes.

She still plays the same organ many times a week for her own enjoyment or accompaniment for a family song fest. Her nine sons and daughters and a number of her nearly 40 grandchildren have left their mark on the ivories.

The organ, the best of its kind in the Woodland community when it was bought from Sears, Roebuck & Co. in 1903 by her parents, was the only such musical instrument in the Tabiona-Hanna settlement for many years. It was taken from their home and generously given for community use by Mr. and Mrs. (Elena Dorothy Lambert) Robert Moroni Michie, Mrs. Wilcken's parents. For about two years, 1908-09, it remained in the Hyrum "Hy" Jones ranch home, which served as a school, church, community and entertainment cen-

ter, where Mrs. Wilcken as the bride of Geo. H. Wilcken, played the accompaniments.

After a church was built in the community, the organ was taken back to the Michie home where it was first housed after it was brought over 10,000-foot Wolf Creek Pass with the family's other possessions when their homestead cabin was built.

Mrs. Wilcken recalls being about 15 years old when the organ was bought from Sears, Roebuck & Co. at Chicago for \$50 plus \$12 freight to Park City. Her mother particularly wanted the eight girls in her family of 11 to have "cultural advantages". Mrs. Wilcken says, "I remember my mother saying that the purchase of that organ was the best investment the family made."

"My eyes must have gotten wide as saucers when I first saw this grand musical instrument. It was magnificent; replete with carved and shiny walnut wood, tiny shelves and a large curved and framed mirror."

When Mrs. Michie moved to Provo in the early 1920's, she gave the family heirloom to the Wilcken family. At the Wil-

ken home, many a Relief Society and Cottage Meeting was held there because of the organ and the ready accompanist.

The organ was brought to Duchesne when the Wilcken family moved there in 1936. One

of the Wilcken boys "streamlined" the organ about 20 years ago when he refinished the wood; but the old music instrument is still a useful "conservation piece" in Mrs. Wilcken's living room.



The tune was mello and sweet

Mrs. Myrtle L. Wilcken fingers a favorite tune on the old organ she played long, long time ago as the only organist in the Tabiona-Hanna pioneer settlement. The organ was as "exclusive" as she was as a bride in this community on the Upper Duchesne River in 1908-1909.

First telephone was brought over Lake Creek, down the West Fork of the Duchesne River to Cordan Phelps Saloon by William Buckley, it was later moved to the home of Monroe Giles.

Wm. Hanna and Jim Maxwell had been to Kamas for supplies, made it back as far as the old Jeremy Cabin (which was later the Murdock Ranch) in West Fork. The snow was so deep one horse died from fatigue. Jim Maxwell come on to Stockmore and Wm. Hanna stayed with the outfit about to die. The men at Stockmore saw Maxwell coming. Tom Giles, Jessie Copperfield, C.C Lee, Oliff King and John Henry and Cutlip Jim took food and went on snowshoes to get Hanna and the outfit.

Before Monroe and Martha moved to the reservation, Tom and his son Monroe were out here with the cattle. One night, Tom heard someone walking past the cabin where they were staying. Charles Lee was with them. Tom got up and watched out the window. He saw a stranger pick up a bridle and go into the stable. Tom dressed, went out and asked him what he wanted. He ran as fast as he could go. Tom took a shot with his six-shooter. The fellow threw the bridle back. No one ever knew where he came from nor where he went. The next morning no one could be found.

A HISTORY OF THE TABIONA AREA

Written by Ervan Clegg

The reservation was opened up to settlement by white settlers September 5, 1905, and some of the settlers started to build log cabins soon after. On May 10, 1906 Nephi Chatwin and Sarah arrived at their homestead. My father Herbert L. Clegg and wife also came with the Chatwins to bring some of the equipment necessary for the home. And I was there also. I had a good pony and I drove the cows, six in number, behind the wagons from Heber to Tabiona, or Upper Duchesne as it was called then. I was only seven years old, but I remember that there were only a very few white people there at the time. As fas as I know, Arthur Maxwell and Lawrence had stayed here over the winter. Then Robert Michie, Robert Giles and the Chatwins were all that I know of at the time. However, people continued to move in during the summer.

My father only stayed a short time and then went back to Heber.

By 1907 numerous families had moved in and started clearing land for cultivation, and by 1908 had started building canals from the river to bring water to the land. I had the privilege to be here each of these years but returned to Heber for school each winter.

Mail delivery was a slow and difficult problem. The first mail was carried from Kamas by Chancy Lee on horseback. It was not a daily mail nor weekly, but was brought in occasionally. Possibly in 1907 Lee, by this time, had a store at Stockmore. It was on one of these trips that Mr. Lee was coming down Wolf Creek in the night when he came to a small but deep canyon which crossed the trail. Getting off the horse he was walking, leading the horse and feeling his way through the deep snowdrift, and in the darkness he placed his hand on the warm body of an

animal. I imagine it might have been a thrill, but it proved to be a horse that had been killed trying to get through the drift earlier that day. The canyon is called Lee's Dive to this day.

By the summer of 1908 the mail was being brought in from Duchesne by way of Price. I think a weekly delivery by Bert White and Thomas A. White, brothers who took turns and without pay, delivered the mail at the ranch of a Mr. Wilson at the mouth of or a little north and west of Golden Stairs Hollow. These people, the Wilsons, had a few milk cows and made cheese of good quality to sell, so while getting the mail you could buy some cheese also. In 1909 the mail came from Duchesne by John Pilling, who contracted the job. I am quite sure that by this time mail was coming in every other day at first, but soon changed to a daily delivery. Later, and I don't know exactly when, William and Parley Turnbow started delivery of the mail and continued until about 1920. Then it was carried for four years by George Robins, and later by Dean Powell.

In 1907-1908, school was held at Saddlers ranch and a Mrs. Nielson was the teacher. Later she married Sam Powell. The next year school was held at Ethan Brown's and Jenevieve Brown was the teacher. The Brown ranch was just east of the steel bridge. It was so far from the children's homes that those attending had to stay as close as possible in order to attend. I think that school was held in 1908-1909 at the Bert White ranch for one year. Next year it was held at the Hyrum Jones ranch- a two story building near Farm Creek. Here again, some of the children lived in a building near the school. The Thomas Rhoades family so lived, with the oldest girl in the family, Mae Rhoades, taking care of the younger ones while away from home. Others living closer, lived at home and came to school on horseback, and some came on snow shoes when the snow was deep. School remained at the Jones ranch until the old school house was built on the corner of A. W. Maxwell's homestead, $\frac{1}{4}$ mile north and west of Tabiona, in 1910. About 1913 the old school house was moved to the Town of Tabiona, lot 3, block 5.

While at the A. W. Maxwell ranch, church was also held regularly and dances were held. The people were glad to have a suitable place to meet and dances and church were well attended. The Indians, or a number of them, attended the dances and other entertainments and I am sure that it helped to maintain a better spirit of cooperation between the Indians and the settlers.

I was at the first fourth of July celebration held at the Hanna Grove where Squaw Creek entered the Duchesne River. I am sure it was 1908-1909. The next year a celebration was also held at the ward house in Tabiona. Maxwell's ranch, a branch of the Duchesne Ward, was organized, with Thomas Z. White as presiding elder. The branch was later made into a ward, with James S. Jones as the first bishop, and the ward house was moved to the town lot in Tabiona and enlarged to afford more room for school, church and entertainments that were conducted there. Bishop James S. Jones was appointed bishop of Tabiona Ward and the name was changed from Tabby to Tabiona on December 10, 1911. He was released as bishop early in 1916. Other bishops of Tabiona were: Alma W.

Wagstaff, sustained September 23, 1916 and released September 12, 1920; Claude L. Wagstaff, sustained September 12, 1920 and released February 14, 1926 (during his time as bishop a new ward house was created and a movie picture machine was installed); H. Guy Jones, sustained February 14, 1926 and released August 17, 1930 (served in the Canadian Mission during World War I); Jessup Roland Thomas, sustained August 17, 1930 and released August 22, 1932 (died while serving as bishop after 21 months); Ervan Clegg, sustained August 22, 1932 and released March 17, 1937.

During his term we endured the depression with hard times. Water was installed in Tabiona with his leadership and the assistance of the ward members, the town was incorporated and arrangements were under way for installation of electric power, completed a little later by R.E.A.

The new brick school house was completed in 1918, after which the school was conducted there. At this time the Tabiona ward was divided and Red Cliff Ward was established for the people in what is now Hanna, with Heber Moon as first bishop.

There was a school also at Farm Creek on the corner of Defa's homestead one mile east of Fabrizio's Store. I can't tell you anything much more about when it was started or when it was abandoned. There was another school also on the west end of Delbert Broadhead's farm about one mile east of the upper steel bridge or Ethan Brown's place. It was called the Woodbine School.

The records show that the land for a townsite was purchased from the Indian Department in 1908. Some of the early settlers pooled their finances to make possible this purchase. They were Herbert L. Clegg, Robert Giles, T.A. White, O.T. Hicken, and James S. Jones, and the deed was made in the name of James S. Jones, Trustee in Trust. The town was laid out also in 1908, according to the records the following were present: James S. Jones, Thomas Rhoades, William Gines, Alma Wagstaff, Hyrum Jones, and John H. Jones. These men gave the information of record.

In 1908 this valley was part of Wasatch Stake and we find that William B. Russell was listed as Sunday School Superintendent in Tabbyville, Theodore Ward, Wasatch Stake.

The land for the cemetery was bought at a state land sale through Ben Clark and the ward bishop. He had reserved the tract of land which now is used for a cemetery. I do not know the date of this purchase. I think it was in 1912.

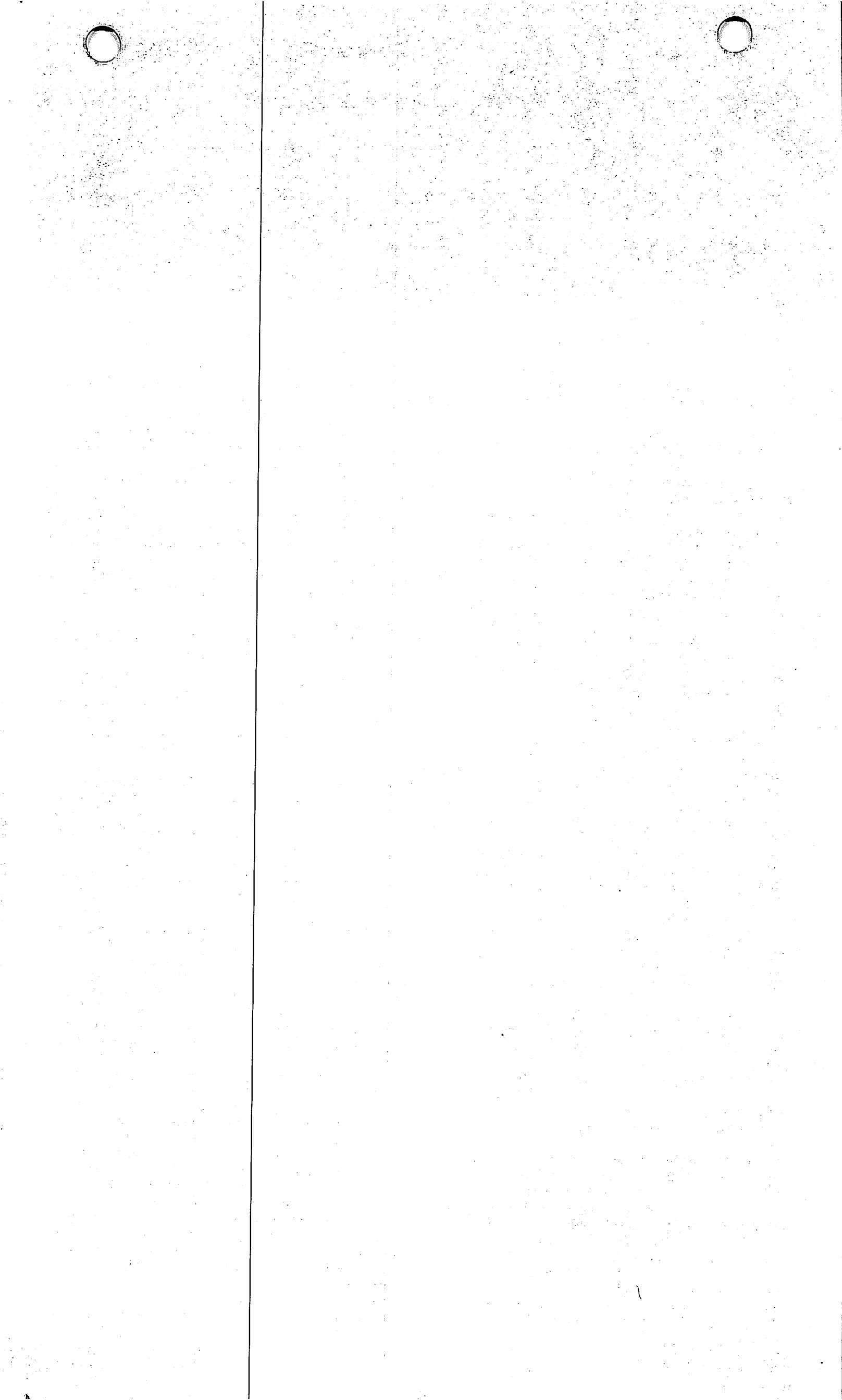
From an early date Chancey Lee operated a store and also sold alcoholic beverages in 1907, at Stockmore. Adjoining the Frank Chiarelli homestead on the north side, also Frank Defa had a liquor store at the same place. A sign nearby said Phelps store down the hill above town. It sounded a little strange but it was true. He also sold some essential commodities. This was in 1909. Robert Giles also sold some of the things necessary for daily needs at first, on his ranch in 1907. Later he operated the first store in Tabiona, lot 4 block 5. Bruce Maxwell, an early merchant, had a store on lot 3 block 6 in Tabiona.

Later O.T. Hicken, Clarence White, John Johnson, Jim DiStefano, Lisonbees, William VanTassell, Fabrizios, Turnbows and others had stores.

Early events weren't always peacable in Tabiona. Soon after the opening of the reservation to white settlers, a few Indians were together in the river bottoms just west of Tabiona having a drinking party. There must have been some disagreement. As a result, Isaac Saknikent killed an older man, then he went home. Later in the night he must have decided that when the man's son sobered up from drinking and found his father dead, that he would follow and kill him. So he returned before morning and killed the son also. I don't have the name of these two Indians.

When Sam Ephraim was accidentally killed on the Golden Stairs he was buried north of his father's ranch. According to Indian custom, his saddle, bridal, spurs which were decorated, also blankets and other things were buried with him. Some time later Ephraim saw a blanket hanging on a clothes line which he recognized as one which was buried with his son. He went to the place of burial and found that the grave had been robbed. It was white men, but no trouble resulted. Ephraim went to his nearest neighbor, the O.T. Hicken family. He asked Mrs. Eunice Hicken to go with him to the grave to witness the grave which had been robbed. Naturally she hesitated, and her husband volunteered to go with the Indian, but Ephraim insisted that Mrs. Hicken should go with him. So Thomas told his wife to go with him, and he told her that he would ride up the nearest ridge nearby to insure that she would be safe. So she consented and went with Ephraim to the gravesite, about one and one half miles. One of the men who robbed the grave was walking behind the horses, which the men who robbed the grave were riding. Ephraim measured the man's track several times with a string. Tying a knot in the string, he would say "maybe slipped a little." After he was satisfied he went to a man who was cutting grain with a grain binder. He measured the man's shoe as he sat on the binder and said, "This is the man it was." So he found out the names of the other four who were involved. Mrs. Hicken might have been a great help in reasoning with the Indian, Ephraim.

Lawrence Maxwell also related the story of the killing of Willie Jack, an Indian in 1908, I think. Dan Powell was visiting at William Gines' ranch. Willie Jack was also there. After giving the Indian liquor several times, Powell was boasting of having the fastest race horse. Willie quietly left the scene and later returned, bringing his race horse with the intent of running Powell a race. The Indian had not mentioned going after the horse and Powell left to go to his home. When Willie saw that Powell was leaving, he started after him to catch him and run the race, running his horse to overtake Powell. Powell became excited, thinking that the Indian intended to harm him, so he shot the Indian, killing him instantly. Powell knew that he must get away soon, to get away from the Indians. He crossed the river, going to Arthur Maxwell's home. He asked Maxwell to hide him until night came on. Maxwell told him that he couldn't take that chance with a family there, so Powell went to the straw stack about $\frac{1}{4}$ mile away and hid in the straw. An Indian



woman, seeing him go in the stack yard, followed after him. Lawrence stopped the woman and told her not to go any further. Lawrence agreed to try to get Powell to come out and tell her why he shot Willie Jack. He did, and in a short time he was on his way to Heber to turn himself in. He rode to Heber in the night. The Indian woman was Nanny Tub. This event was a serious matter and fears ran high for a time. Men guarded their families to insure their safety. One man left his home and never came back, but sold the place to Abram Gines. No further trouble occurred as a result of the killing.

There was a ditch already constructed by the soldiers who, at one time, had a fort about one and one half miles north and west of the present town of Tabiona. The point of diversion for the river was on the Jasper allotment NW $\frac{1}{4}$, NW $\frac{1}{4}$, S30TWP, 1s, A7W, USM, and extending southeasterly across the valley to a point $\frac{1}{4}$ mile east of Tabiona. The settlers extended the canal some and used it to carry water to some farms. There was also a canal on the west side of the river constructed by the soldiers, also point of diversion NW $\frac{1}{4}$, SW $\frac{1}{4}$, Sec. 24 TWP 1s; R8W USM, or $\frac{1}{2}$ mile farther up the river. It continued south to a point $\frac{1}{2}$ mile west of Tabiona. The settlers used these canals while they were constructing new canals which would cover all of the irrigable land in the valley. The Farm Creek Irrigation Canal, Indian Canal and Tabby Irrigation Canals were constructed as soon as possible, and others as needed.

I haven't said anything about the present Fruitland, which at one time was part of the Tabiona Ward. I think this should be included in our history. Some of the people of the Old Fruitland Bench, from Golden Stairs to Red Creek are as follows: John _____, Thomas Hardin, Henry Meeks, Albert Smiths Ranch, Howard Airsmith, Earl Negley, William Shiverly, Lawton Rowlin, Olive and Lena Rowlin, Peter Knabb, Jones, Lewis, Roy James, Beacher Van Horn, Harry Van Horn, William Van Horn, Claressa Van Horn, Woods, Carl Lindblade, John Tweet, George Muir and family, Luke Mecham, Dave Murdock, Santaquin Indian, Lee Russell, Charles Russel, Wilder Fairbanks, George McMullen, and Oliver Sagers.

These people came into the Basin soon after the opening of the reservation from Nebraska and Kansas, and some possible other places. They set up an organization to combine their resources in the hope of building a canal from the Duchesne River to water the land on the old Fruitland bench where they homesteaded, between the Golden Stairs and Red Creek.

The work was started first at the junction of the north fork and west fork of the Duchesne River and constructed only a short distance. Work was also started on the survey at the top of the bench west of Golden Stair and to the south, also around the valley west of the Dead Man Hill. The president of the company collected \$1600 from each homesteader and after collecting as much as possible, he left, taking with him all the money. This resulted in the failure of the canal and the people left, some very soon, others some time later. Some were able to do some farming successfully. Lawtons grew wheat, dry land, one year very good, but later it failed. They lived there for a

number of years and the family grew to maturity.

Howard Airsmith remained many years and Peter Knab also. They dug wells to supply water for culinary use. R. U. James grew grain, wheat and rye for several years quite successfully, but finally sold out and moved away.

Those living on Red Creek were able to stay and make homes. They were George McMullen, George Muir, Luke Mecham, David Murdock, Lee Russell and Wilder Fairbanks. There was quite a number of homesteaders, some that I can't remember their names. A post office was established about $\frac{1}{2}$ mile west of Dead Man Hill. I think Lewises took care of it. It was the old Fruitland post office. After the people started moving away, the post office was set up at the present Fruitland on the west of Red Creek, or what was known as Current Creek Bench.

These people had a ball team and used to play baseball with Tabby and possibly others. One man was going down the old road down Dead Man Hill with a load of lumber from the mill on Tabby Mountain, when he attempted to apply the brakes. The brake blocks missed the wagon wheels, thus he had no brakes. In going to the bottom he was thrown off the wagon and the wagon ran over him. He had a four year old little boy with him. He managed to undo the team and tie them to the wagon, make a bed to lie on for himself and the little boy. Then some time later he died. I think it was Robert Giles who found him dead, with the little boy with him, the next morning, alive and alright, but frightened. I don't recall the man's name. This event gave the hill its name- Dead Man Hill. As these people left they sold their land to Albert Smith, Maroni Smith, Jessup Thomas or John Barbieri. Finally the land fell into the state fish and game.

Thus, ended the hopes of a fine devoted people in what could have been a beautiful productive, prosperous valley in western Duchesne County.

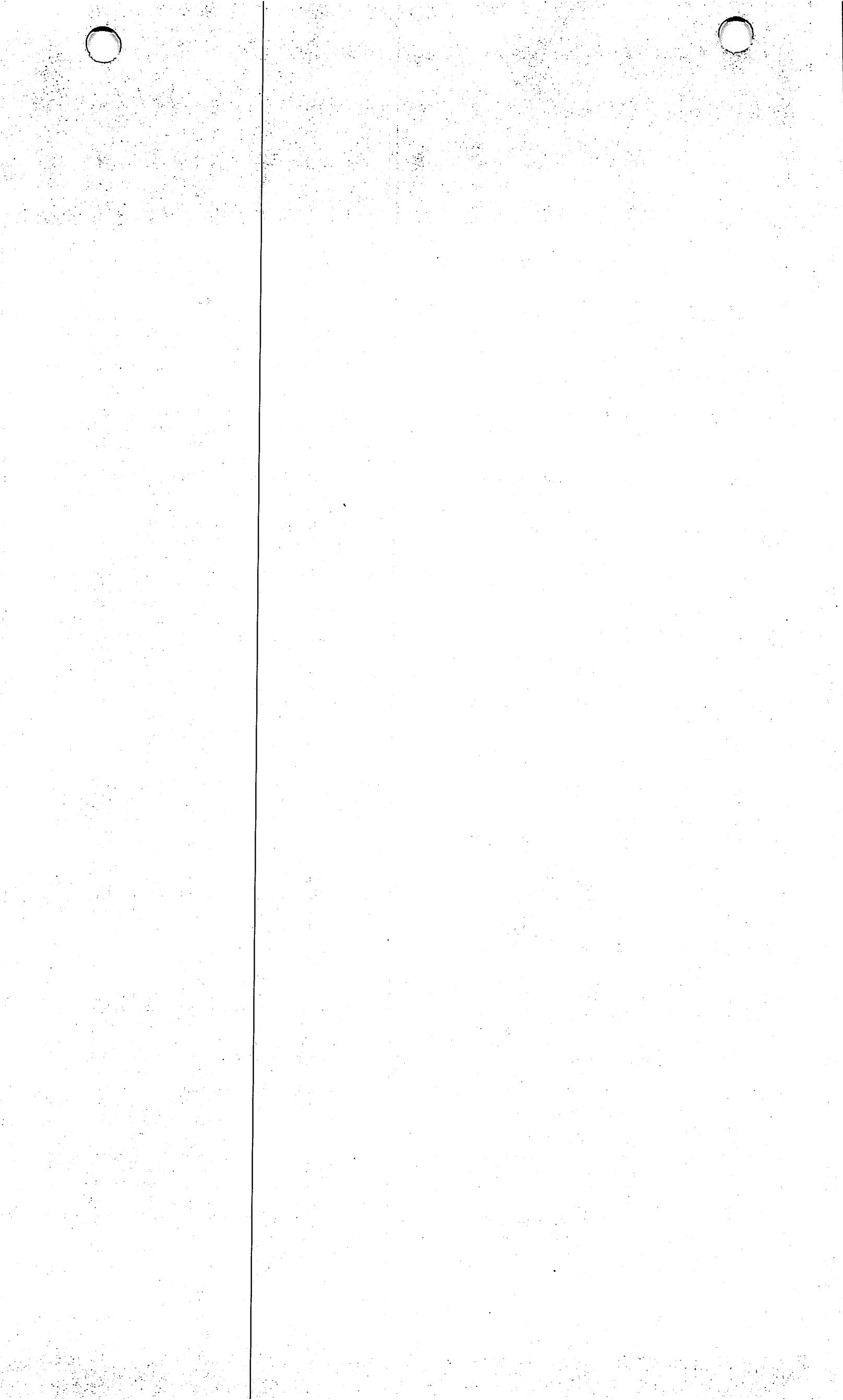
While attempting to make an arrest, an officer from Wyoming by the name of Scruggs, shot and killed a noted outlaw, Abe Murdock, on the dugway on the east side of Red Creek in 1912.

A HISTORY OF THE AREA AS REMEMBERED BY PARLEY REID

I am now 84 years old and can't see very good and think and write badly, but I will do the best I can to recall some of the highlights of the Hanna and Tabby area.

When the Basin was opened for homesteading, they drew numbers and they homesteaded according to the number drawn. The numbers ran up into tens of thousands and if you were lucky you got a low number and you had a chance to get a good place. But my father didn't get a number he could use. This all started in August of 1905. Father waited until late in the fall then heard of forty acres that hadn't been taken, so he went down to Heber City and homesteaded in November. It was Thanksgiving Day and the forty acres were in the mouth of Farm Creek, the place now owned by Bob Smith. We didn't go out there that winter, but Father and I went out the next summer.

There were several people there when we got there;



Carl Wilkin and his family lived up at the Big Spring in the North Fork of the Duchesne River. There was a townsite just on top of the hill below where the ranger station is now. It was called Stockmore. There were a few old bachelors but no families were there yet. There were a few families who came in later.

Hy Jones ran a store in a boarded-up tent and Rollow and Guy, his sons, were there with him. A man by the name of Phelps ran a store and it was in a tent. The road went up the hill right where his tent was and went down through the middle of the valley. Later Frank Defa built a cabin and had a saloon in it. There was Frank Chirella, and the Burt Atwoods, and east of there the Tom Rhoades family lived. Perry Wallace lived where the Moons now live, and then the John Toops, where Bob Moon used to live, and from there you went around the sand stone point to where Shorty Gates lived (now the Turnbow place), and then to Dutch John's and Bill Hanna's and then on down to Len Smyth. This is where all the Defa's and the store is now.

The road ran from there to the mouth of Farm Creek and went through the middle of the John Pilling and Jim Maxwell places (the one that Blanche Defa now owns). Will Michie owned the place that Snooks Roberts now owns and then it was the Frank Defa place and on around the hill east was the John Reid place and below Farm Creek was the Hy Jones place.

There were not enough kids to have a school at that time. There had to be so many kids before they would pay for a school teacher. So all the families with kids of school age took them out of the area for school. It went on that way until more families moved into the valley. The first school there was held in Hy Jones' house. He built that big house that was on Roberts' place and let the people use one room. They came from both ends of the valley and went to school there. Rhoades built their kids a cabin there above the house and Bob Giles' boys came from down in the lower end of the valley. They were the two families that lived the farthest away. The Giles boys lived in the grainery, sleeping on top of the grain bin, and cooked on a little sheet iron stove. The rest of us walked to school or went on snow shoes. This went on for a few years and then the people around Tabby built a ward house down at the river, right where Lida Jones' home is now. The people of Hanna and Farm Creek built a little school house on Frank Defa's place. He donated one acre of ground. It was where Brent Lee lives now.

My father, John M. Reid, and Tom Rhoades went up to Benson sawmill at the head of Wolf Creek and got the logs to mill and had them sawed. The rest of the men around there hauled the sawed logs down and built the little school house. The first teachers we had were Joe Wilken and Alfred Duke from Heber. The people from Hanna and Farm Creek went there to school and to Sunday School.

There was a dividing line by this time by Hy Jones' place and two wards were made. Heber Moon had come into the country and they put him in as bishop and they built a log cabin close to where the church house is now. Parley Reid and Bill Millner bought the hardwood flooring

that had been used in the school and they used it for dances and school and for a ward house. From there I was not around very much. I was herding sheep most of the time until I got married on April 1, 1919. I was there just occasionally.

Chancey Lee, Charlie Lee, and Rowe Lee lived in Stockmore at that time.

A STORY OF JESSUP THOMAS

Written by the Fish & Game in 1954

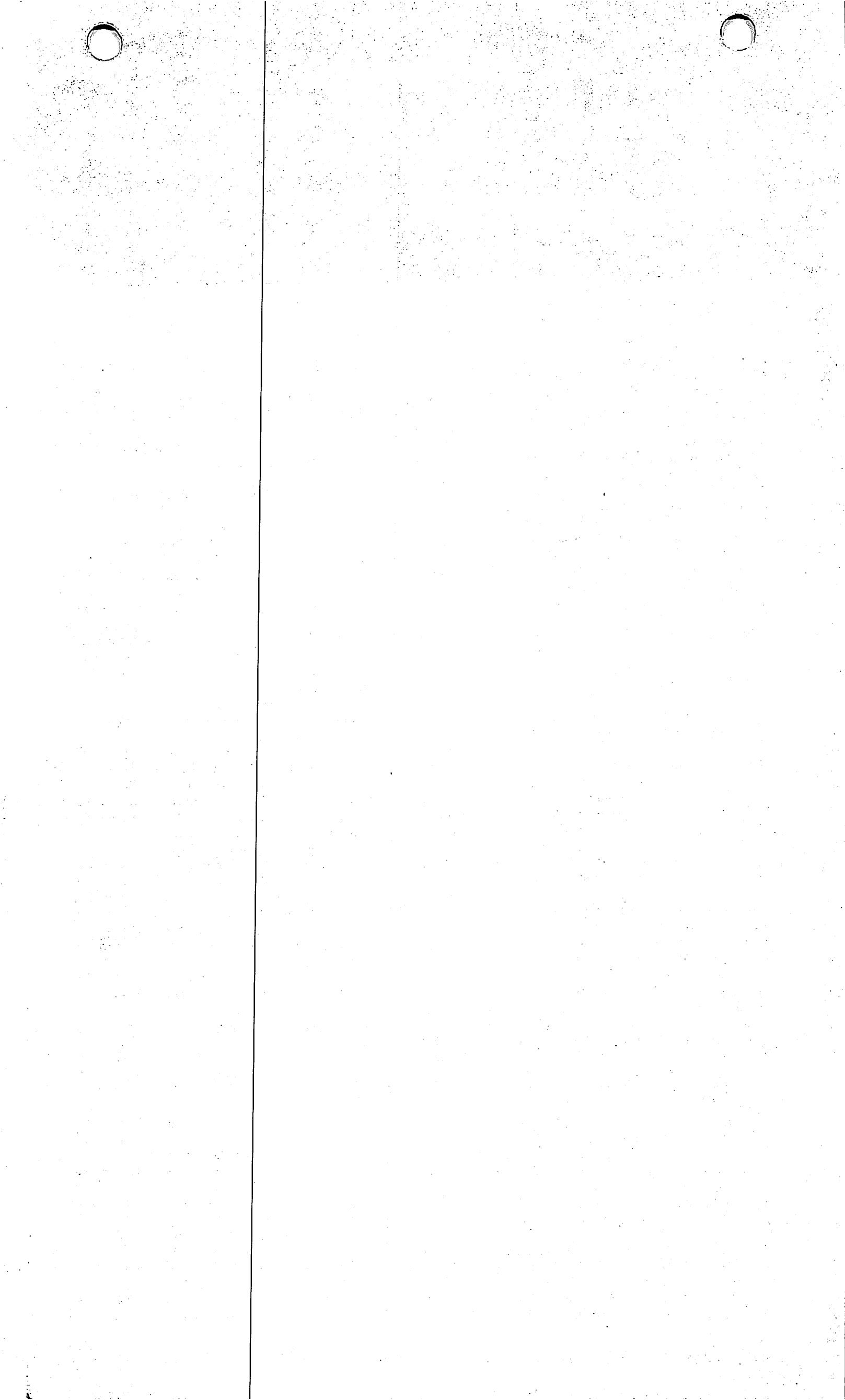
Jessup Thomas, the son of a pioneer family, was born in Heber City, Wasatch County on October 6, 1878. Young Thomas was left an orphan at the age of seven; but coming from a large family of eleven, there were older brothers and sisters to take care of him. Even though the caring hands of older brothers and sisters kept the fires of family life burning, life was not easy. The economy of this family, like the communities of the western frontier of that time, was not stable. Settlers were just beginning to dig in by building homes, breaking up farm lands, constructing irrigation systems and establishing the livestock industry, which later was to become an important part in the life of Jessup Thomas.

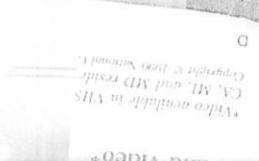
Young Jessup was only exposed to an education, for it was a long hike each day to the school house located five miles from his home. Early spring and late fall work took him out of school, as did very often the heavy snow and inclement winter days. So, for these reasons he received only an "inoculation" to schooling.

At the age of fourteen he was introduced to the work that he was to follow the rest of his life. He began to help his father with the sheep. His first job, which was for George Coleman, took him into the area of Tooele. For two years he helped care for the Coleman flocks. Summer and winter ranges were not far apart in those days, the summer range being in the vicinity of Grantsville, where the lush desert grasses and shrubs furnished an abundance of food. The winter grounds were not far distant.

After two years on the ranges with the Coleman flocks, young Jessup joined John Austin and for twelve years stayed with the sheep the larger part of the year. The sheep were summered in the area that is known as Currant Creek in Wasatch County and on the West Fork of the Duchesne River and trailed to the wintering ground near Dugway and Keg Mountains in Western Utah. Sometimes they were wintered in the area east and south of Myton, Duchesne County. Thomas claims to have ridden all the ranges from the Green River west to Heber City and the into the desert ranges in the western part of the state.

When asked how he compared the forage on the ranges in the early days with that which we find today he said, "Well, I will tell you like I have told others. How does it look before and after you cut a hay field? Many times I snagged my horses on the branches of trees that had fallen under the thick growth. Often I had to take my pack horses and make trails through the heavy vegetation in Currant Creek before I could get my sheep to the destination. There are a lot of washes and gullies there now that were not there when I first began to ride the





ranges. The reason of this, of course, is that the vegetative cover is gone."

When asked what he attributed the heavy use of the ranges to be, he said, "Well of course, we always did have too many sheep and too many cattle on the ranges, but also in the early days it seemed there were thousands of wild horses. Everywhere you went you would see big bands of them. The desert, as well as the mountain ranges, were covered with them. We even used to have trouble keeping our own livestock. There were stallions that had been beaten off by the leaders of other bands of wild horses, and they would come down to our herding grounds and steal our horses. One wild stallion owned by the Indians had to be killed because he coveted our band of horses and each night would come and round them up and drive them away. I have seen as many as twelve stallions in one band that had been driven out of the herds."

"Fifty-four years ago I pulled the first herd of sheep into what is known as Tabiona Flat. It was the most beautiful winter range I had ever looked at. White sage and grass grew as thick as it could grow and very high. That winter I had 3,800 head of sheep. Jim Clyde, Jim Murdock, Tom Crook, Tom Coleman and John Austin followed me into that area.

"I saw 16,000 head of cattle in Strawberry Valley. They were the property of Nutter, who ranged cattle all the way from this area to the Arizona strip. Among the 16,000 I remember there were 1,200 that were cut out that had big jaw.

"The streams were filled with trout, but I never caught any of them. Although I have been on the range all my life, I have never killed a deer. About the only thing I ever destroyed were coyotes.

"Governments regulations of the ranges have almost ruined the livestock men and will completely ruin them in the not too distant future. But I guess after looking back over the history of our ranges and what has happened, regulations had to come, and we will go broke anyway, whether we are allowed to use the ranges as we see fit or not.

"I have known every forest ranger coming to this district and found them all to be real gentlemen and easy to get along with. I remember the first time I met Ed Adair. He came to my camp about noon and wanted to count my sheep. I told him we couldn't count them all that time of day and would have to wait until morning when we would run them through a chute for him. Ed stayed all night. We had about 2,400 ewes and 3,000 rams in the flock. We started them through the chutes while Adair stood by counting them. Can you imagine counting 5,400 sheep? He counted and counted until what he was looking at looked just like a long string of white something passing before his eyes. He stepped back from the fence and said, 'Sheep, sheep, the G-- D-- sheep. How many does your permit call for? I told him and he said, 'well, that's just what you have.'"

This old timer, who is not as old as many we have talked to, has lived a hard rugged life. The dangers he encountered on the range were added to by some Indians and Mexicans who were hard to get along with. He related

that once while he was sitting on the side of a hill tending his flocks, a Mexican herder came by and upon seeing his dog, jumped off his horse and began firing at it. Thomas said he raised up and after using a few well chosen expletives, asked him why he was trying to shoot his dog. The Mexican replied, "Because I want to and I am going to shoot you too." With this he whirled around and aimed his gun at Thomas, who yelled back and said, "What are you going to do, shoot me and leave me up on this mountain without even a coat?" The Mexican jumped on his horse and was never seen in that part of the country again.

Old Timer related that on another occasion an Indian known as Willy Jack visited him at camp. "He was invited to dine, and when he left my best saddle horse disappeared. I went to the spot where I had him tethered and found the prints of Indian mocassins which strongly indicated that the Indian had ridden away with the horse. The next day I rode to his camp but no one was at the Indian Camp save an Indian maiden. She spoke English fluently and stated that the Indian had not stolen my horse. The fact that I had not mentioned the horse being stolen to the Indian maiden was conclusive evidence that the Indian buck had taken it. I tried for some time to get it back, but it was more than a year, and then with the help of a half-breed Indian named Ab Murdock, that I finally shot in the fields near what is now Tabiona.

Aside from what Jessup Thomas has contributed to the livestock industry, he has also endeared himself in the hearts of all who have known him. Besides raising two families of his own (he remarried after his first wife died leaving him a young family to raise), he also gave several other boys and girls the comforts of his home, afforded them with the necessary things of life, and helped them to receive educations.

It is said he has never turned an individual down who was in need, and it is known that he has loaned money to total strangers when they stated their real needs. Because of his kindness and the helping hand he has always extended, hundreds of western people love and admire him. No one could speak ill of this Old Timer.

Mr. Thomas is retired now, but the comforts of his little home in Tabiona are open wide to the passer-by, as was the latch string on the pioneer cabin and the flap of his herder's tent.

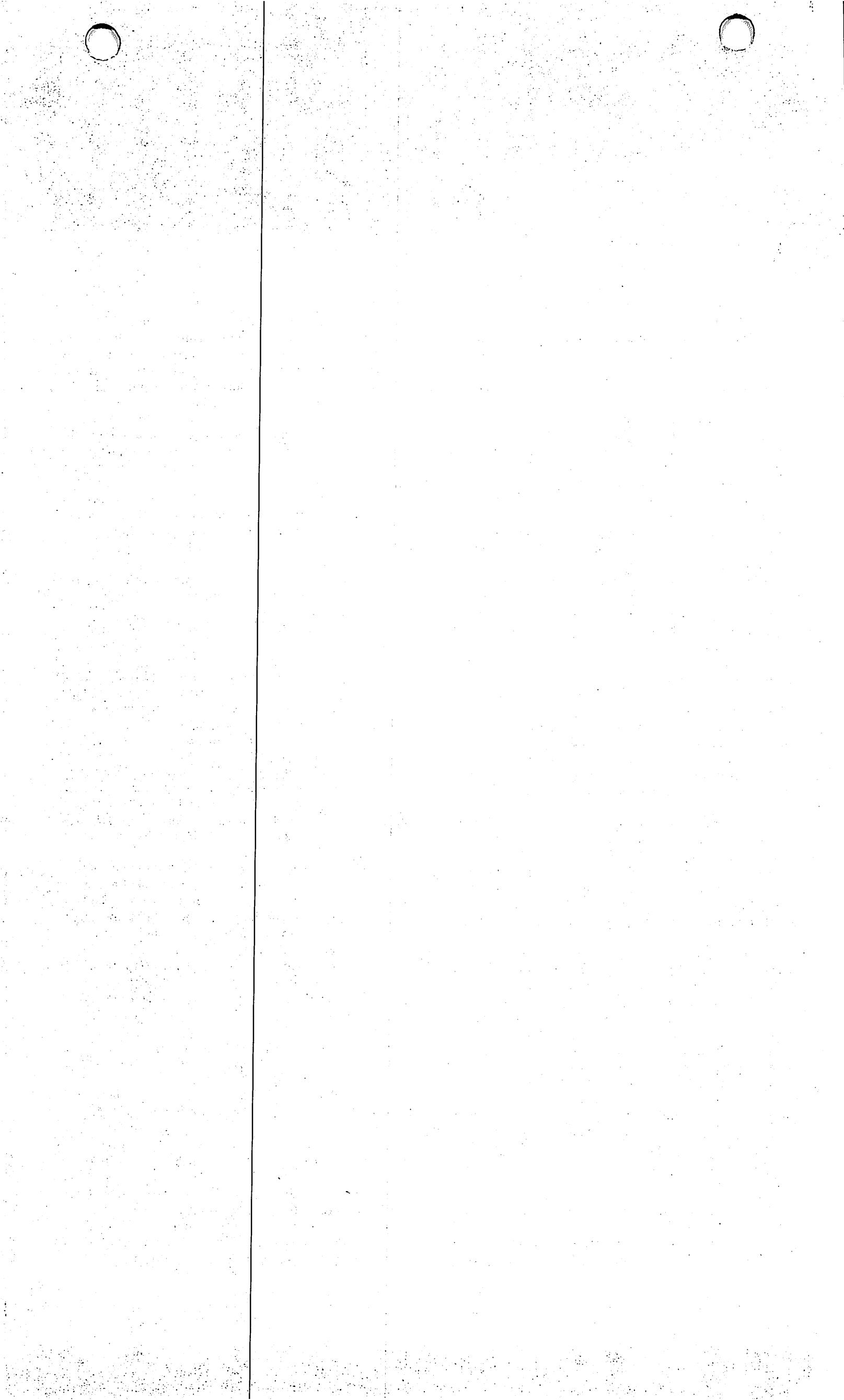
By Orson M. Allen

2-2-70

To Whom It May Concern:

I, Orson M. Allen declare this statement to be true in regards to the Bridger Jim Ditch, located to the west and slightly north of the townsite of Tabiona, Utah.

I came to the Tabiona area in 1911 along with my father. We stayed at the home of Arthur Maxwell. While we stayed with them for a few days we helped them put their second crop of hay up. This field was irrigated from the Bridger Jim Ditch. They told us at the time that this ditch was in existence at the time they homesteaded the place in 1905. The Indians that were there had plots of ground that they were irrigating from this ditch.



One thing I remember is, at the time I was there in the summer of 1911, there were trees growing on the ditch 12" to 14" through, testifying the fact that the ditch had been in existence for some time.

By Bruce Maxwell
2-20-70

To Whom It May Concern:

I, Bruce Maxwell, declare the following statement to be true in regards to the Bridger Jim Ditch, which is located west and slightly north of the Tabiona Townsite.

I and my father, Arthur W. Maxwell, came to the Tabiona area and homesteaded on what is called the Maxwell place at the present time. When we arrived in the fall of 1905 to take over the ground that we received through the homestead act, there were ten acres approximately of oats that had been planted, irrigated and raised during the summer. Bridger Jim had a field further down where he also had oats and hay. This ground, as well as other ground that was irrigated from the ditch that was already built, was irrigated from the Bridger Jim Ditch. But we were even told by the Indians that Chief Tabby, the father of Bridger Jim, built the ditch, and was called at the time we came there as the Chief Tabby Ditch. So the ditch had been in use for number of years prior to our coming to the reservation.

I was 16 years old at the time we moved on the homestead.

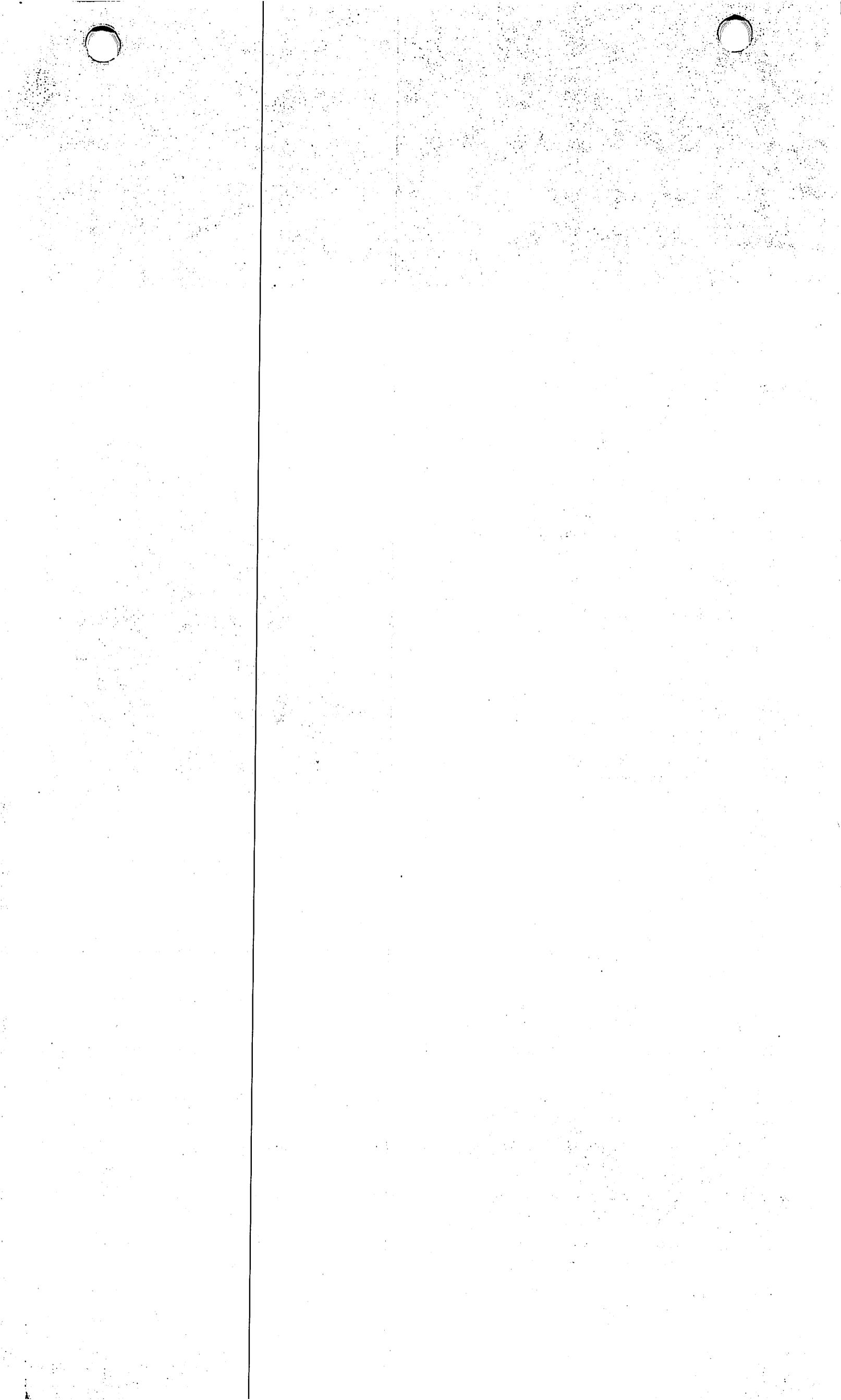


Enoch Rhoades

Indian Creek.
Indian Reservation
winter 1885
July 1st 1885:
Mr Thomas Rhoades:

Dear Brother
Thinking you would like
to hear from me I endeavor
to write you a few lines
I am well and hope this will
find you all enjoying the same
health, This is one of the ~~longest~~ longest
places I ever found
I have not seen a white man
for the last three weeks
if I come out alright this
season. I think I will never
return again if I do it will
not be for the riches of the

world. I am going to the
city in a few days, I am going
back out as soon as the water
goes down so I can cross the
Gushain River it is quite
high yet when you write
tell me if they have got
the water in the cedar creek
cannal. how are they coming
on with the Elfton town
ditch I heard that Mr
Wilson was going to move
to Arizona early this fall.
Well Thomas I you will
have a good time on the
Twenty forth you must dance
som for me as I will not
be there, if you will whale
till I come in this fall we



will go and trap them beaver
out of Los Valley and kill
our winter meat.

I think that I will be in
about the first of October
when you write don't write
with a pencil as it rubs so
I can't read it.

Tell (will) I would like to
hear from him. Give my regards
to all inspiring friends.

I remain as ever

Enoch Rhoades.

Heber City.

Provo Valley.

July 4, 1885.

write soon as possible
address to Uinta agency.
Uinta Co. Utah

I will be going there soon



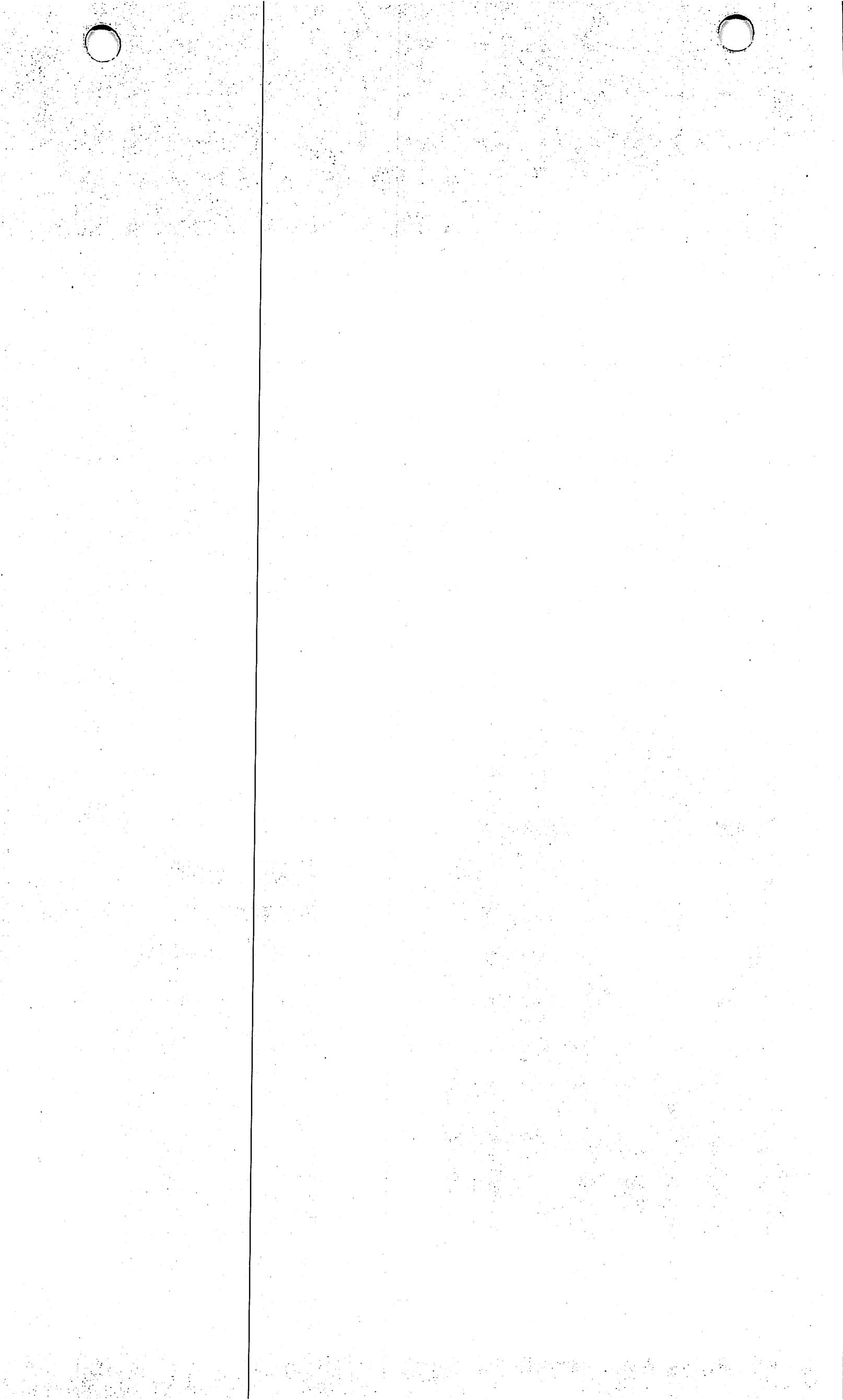
STATE ALTERNATE MOTHER---Mrs. Angeline L. Lewis named second alternate to Mrs. Marian Nielson, Utah's "Mother of the Year".

Basin's mother is alternate in Utah contest

Mrs. Angeline L. Lewis is named second alternate to Utah State Mother of the year as announced by Mrs. Belliston, state chairman.

Named Mother of the Year was Mrs. Marian Gardner Nielson, Blanding and as 1st alternate, Mrs. Francesca Wight Summers, Tremonton.

The 12 district mothers will be honored at a reception to be held at Salt Lake in April and the Mother of the year and alternates will be honored in Washington D. C. in May.



PERSONALITY OF THE WEEK

Tabiona settler still runs mill

This week the Standard is honoring Claude Wagstaff, Tabiona's oldest resident. Claude came to Tabiona in 1906 as a young boy, and helped clear the brush for the townsite of Tabiona. Today, at 85, he still runs his sawmill at Tabiona.

Claude can tell many stories of the settling of the Basin. He played the clarinet and saxaphone for a dance when Duchesne was named the county seat. They played for eight hours straight because no one would go home. Claude also drove a stagecoach, and hauled mail over Indian Canyon. Once he tipped the stagecoach over, and he recalls that there sure were a lot of mad people that came out of the overturned stagecoach.

Claude has been in the lumber business since coming to Tabiona seventy years ago. He furnished lumber for the Lark and Bingham mines for about 35 years, and is now hauling to the mines in Carbon County. He operates the saw at the mill, and also "keeps all the books, pays the men, and spends the money it makes." Claude plans to keep working at the mill "as long as I keep going-when you get interested in something, you feel you got to do it."

His other pastimes include keeping tabs on his 36 grandchildren, 84 great-grandchildren and 6 great-great grandchildren.



ORIGINAL SETTLER—Claude Wagstaff helped clear the brush for the townsite of Tabiona seventy years ago. He continues to operate the sawmill there, at the age of 85.

News from...

TABIONA

Mrs. Irene Johnson

Angeline Lewis enjoys New York tour

---Mrs. Angeline Lewis returned home from her trip to New York. Being chosen as 2nd alternate to the State mother of the year, Mrs. Marion

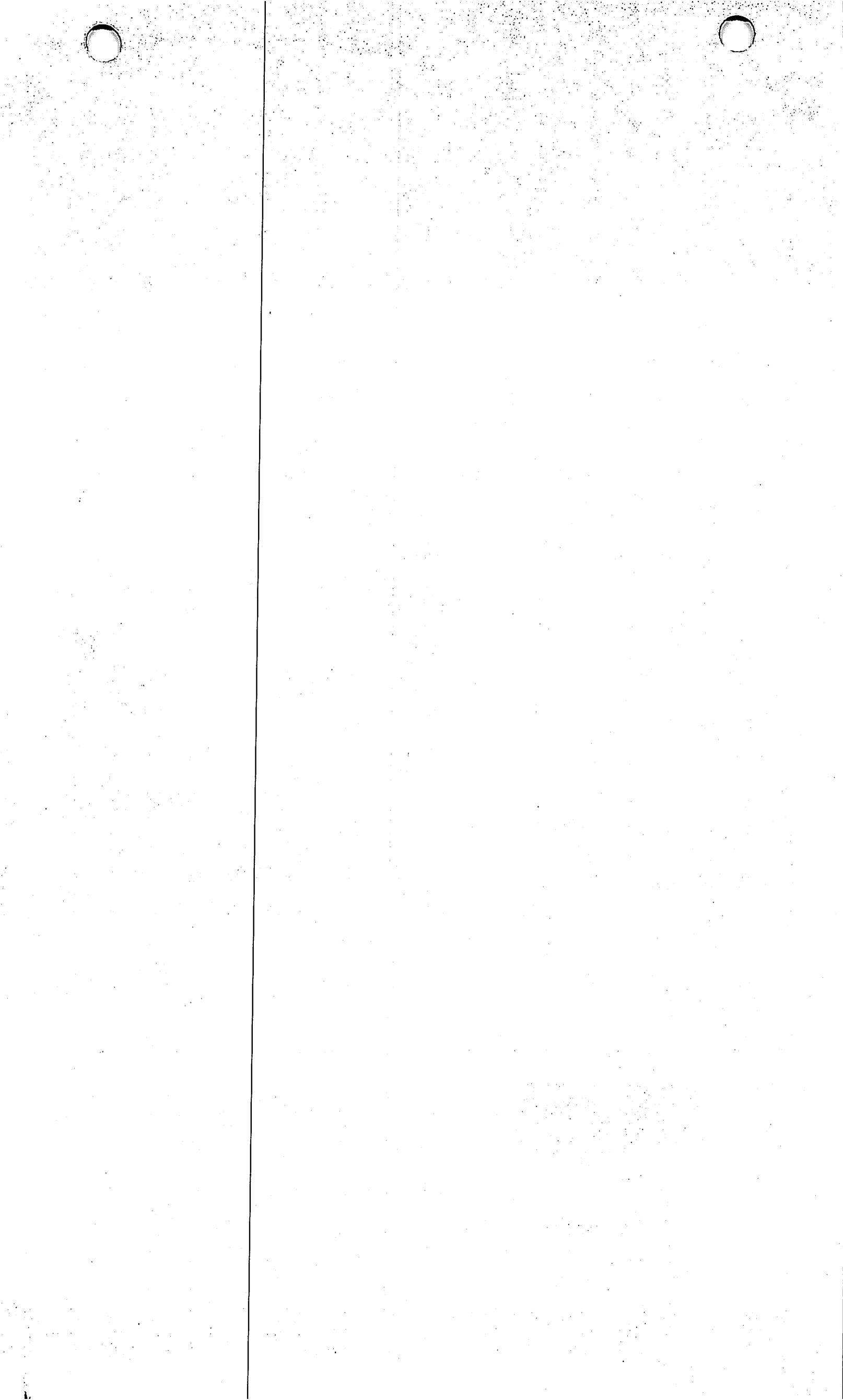
G. Nelson of Blanding. Angeline was invited to go to New York to attend the 32nd awards week which was held at the Woldorf Astoria, May 8 to 12. There were four Utah people traveling including, Mr. and Mrs. Nelson, Mrs. Summins and Mrs. Lewis.

The group flew to New York Sunday May 11, where they spent five days. They were entertained by the UMC of New York City.

Monday morning they registered and then began a series

of programs, tours, and luncheons. Guided tours included the U.N. building downtown N.Y. and the Metropolitan opera house.

All of Mrs. Lewis' family met her at the airport in Salt Lake on her return Sunday. They spent Mother's Day at Mrs. Marjorie Defa's. Mrs. Lewis says that this has been one of the most rewarding vacations she has ever taken. So much was seen and done in such a short time.





SWEEPSTAKES WINNER—Neddie Carlile, Tabiona, received 13 blue ribbons for 16 entries in the Duchesne County Fair home arts category. She was awarded the sweepstakes trophy for the most ribbons.

Home Arts winners named

The sweepstakes trophy in the Duchesne County Fair home arts division went to Neddie Carlile of Tabiona. She won 13 blue ribbons for 16 exhibits.

Trophies given during the fair last week in the Home Arts division went to the following ladies for their hand work: knitting - Ellen Timothy of Roosevelt; pillow slips - Lola Hamilton of Duchesne; crocheted table cloth - Anne Bertola of Duchesne; baby quilt - Candy Jensen of Altonah; hooked rug - Hannah Oman of Mt. Home; decorated pillow - Hannah Oman of Mt. Home; quilt - Leah Allred of Neola; afghan - Hannah Oman of Mt. Home.

Of the many entries received in the Home Arts division, the following entrants were chosen to take their quilts to the Utah State Fair in September: Elizabeth Rowley of Duchesne, Genevive Whiting, Alice Miles of Mt. Home, Hannah Oman of Mt. Home, Gayle Foster of Duchesne, LaBerta Wadley of Tabiona. Nine afghans will be entered in the state fair, they were made by: Lena Holgate of Altonah, Hannah Oman of Mt. Home, Zelma Lloyd of Roosevelt, Maxine Burdick of Duchesne, Thora Liddell of Roosevelt, Marlene Sorenson of Talmage for two different afghans, Anona Miles of Mt. Home, Lola Hamilton of Duchesne. Joan Summerall of Roosevelt will exhibit her doilies, Neddie Carlile will exhibit her cushion, and Vera B. Muir will exhibit her hooked rug at the state fair.

In the baking division Kim Mezenen won 10 pounds of sugar for having the best bread. In the jams and jellies divisions Neddie Carlile got first place and Dolores Zobell received second place. Terri Olpin received second place for her pickles. For bottled fruits Shirley Hooper received first place and second place went to Urania Redmond. In the bottled vegetables division Kevan Rowley won first place, followed by Shirley Hooper and Rodney Rowley.



Jessie Louise Nye Maxwell

JESSE LOUISE NYE MAXWELL

Jessie Louise Nye was born April 11, 1898, in Vernal a daughter of Charles Ashton and Lucinda Catherine Bingham Nye. She married John Lawrence Maxwell on November 2, 1917, and the marriage was later solemnized in the Salt Lake Temple.

Jessie was active in the church, serving in the relief society, sunday school, and YWMIA. At one time Jessie was honored for her service in the church and an article appeared in the newspaper as follows:

"Climaxing 30 years of service to the YWMIA was the presentation of the high honorary Golden Gleaner Award to Mrs. Jessie L. Maxwell, Tabiona Ward, Duchesne Stake.

In the service of the MIA she has served as president, secretary and class leader and at present is stake Mia Maid Leader.

She has also served thirty years in the Relief Society in positions as president, counselor, class leader, block teacher and at present as teacher trainer for the ward.

In the Sunday School she has taught for 34 years and is still serving in this capacity.

Mrs. Maxwell was charter captain of the Tabiona Camp of the Daughters of Utah Pioneers.

She was married in the Salt Lake Temple to J. Lawrence Maxwell. They have one daughter, Mrs. France Mercer, Salt Lake City, and one son Jay L. Maxwell, with the U.S. Air Force in Japan, and two grandchildren.

Since 1922, Mrs. Maxwell has also served as postmistress of Tabiona and at present is director of the Duchesne County Postmasters' Organization."

Jessie served as postmistress of the Tabiona Post Office for 38 years. Jessie died on October 13, 1977, at the age of 79. Her husband died March 26, 1963.

Uintah Innovation

1954 Phone Cutoff Draws Wide U.S. Comment

By DOROTHY O. REA

TABIONA, UTAH — Seven small Utah communities have come up with a bromide for a national headache . . . long-winded folk on party lines.

Harassed party line users from New York, Arkansas and Ohio have written to find out how it works.

A few weeks ago the Deseret News and Salt Lake Telegram carried an item describing the new policy adopted by Uintah Basin Telephone Co. in which party line users are automatically cut off after four minutes conversation.

The article was reprinted in New York newspapers and in other Eastern cities. Letters of commendation began pouring in.

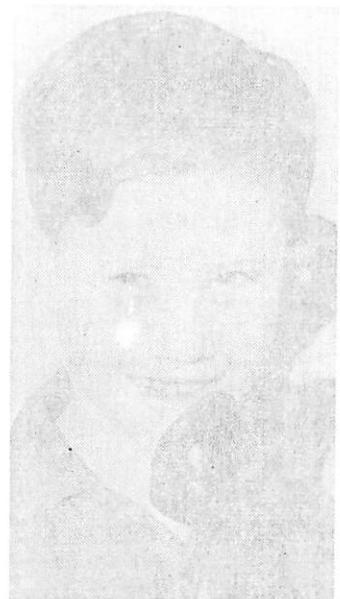
"Whoever thought up the automatic control device should be in a class with Thomas A. Edison," writes W. L. Deetjen of New York City.

"I am sure it should not be limited to party lines and the time should be cut in half. So I advised my wife this morning," Mr. Deetjen continued.

A manager of an Arkansas telephone exchange writes, "I would like to know where to get these items as soon-as possible."

Tal Wardle, manager of the basin phone company, was having strange experiences with his party lines which run 400 miles.

The party lines extend through the towns of Tabiona, Altamont, South Myton, Neola,



TALK FAST, PAL — Craig Thomas of Tabiona has learned to make his telephone conversation short and sweet. Under the new policy of the telephone company he is due to be automatically cut off after four minutes. The new police has brought comment from across the nation.

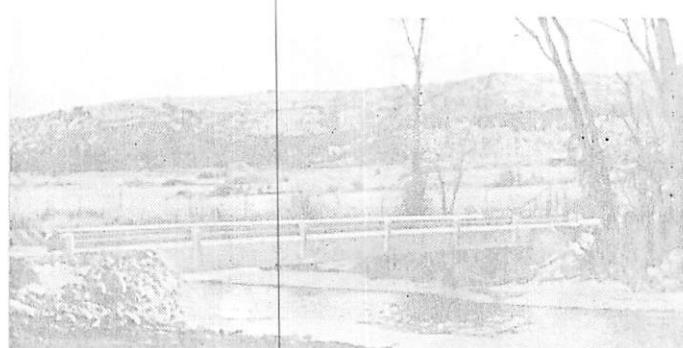
Whiterocks, Randlett and Bluebell.

There are from four to eight users on each party line.

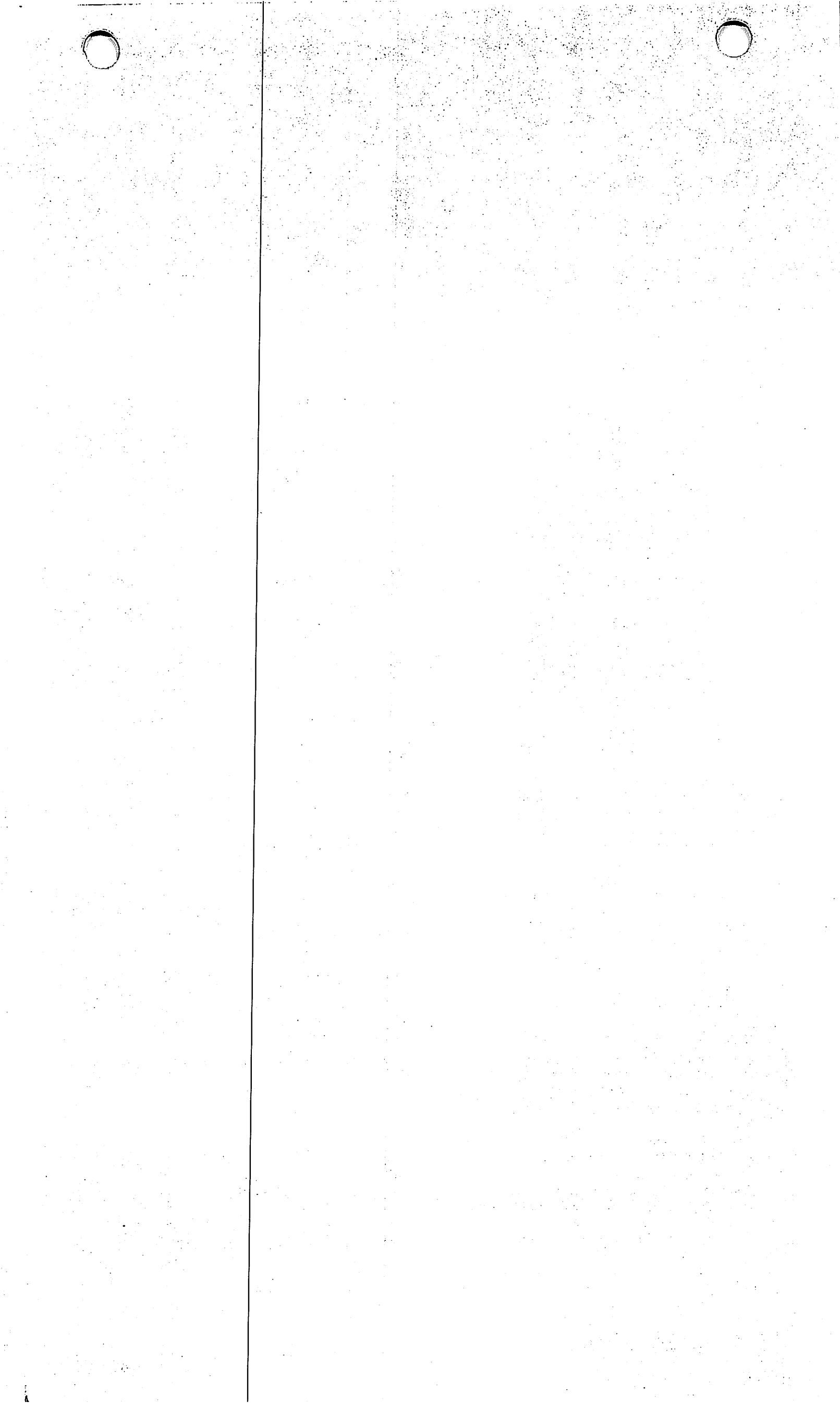
Party line users have reported such strange happenings as spelling bees conducted via telephone and once a concert by a neighborhood accordion player.

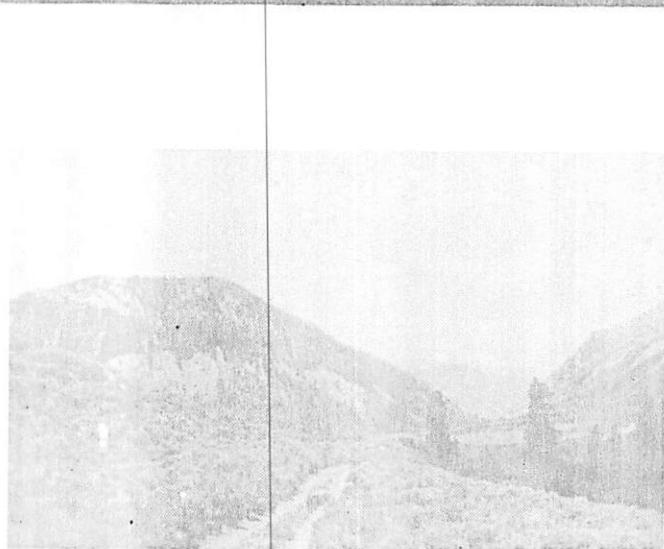
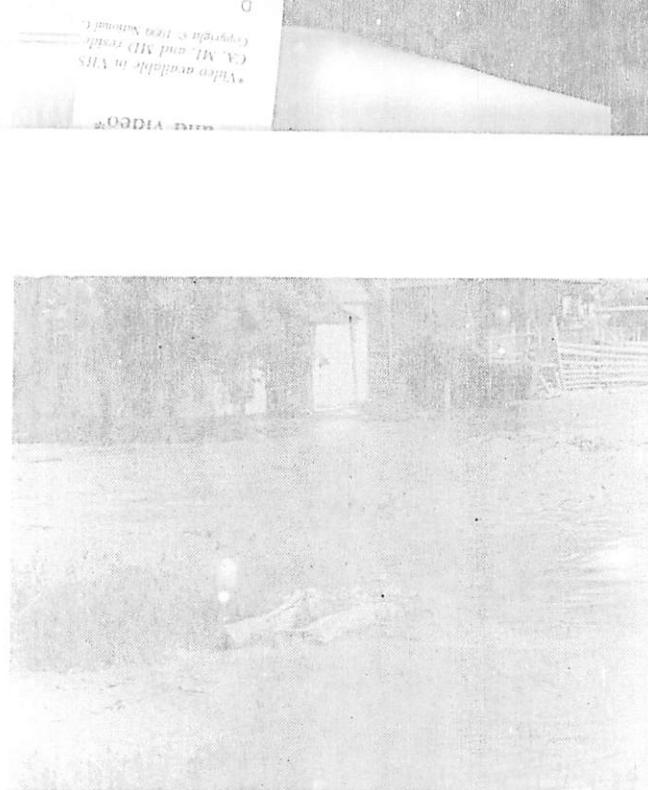
Mr. Wardle sent an employee away to school to learn how to install the automatic device which is part of the standard equipment put out by North Electric Co.

The telephone exchange reports that life is more serene now for the party line users and the telephone company.

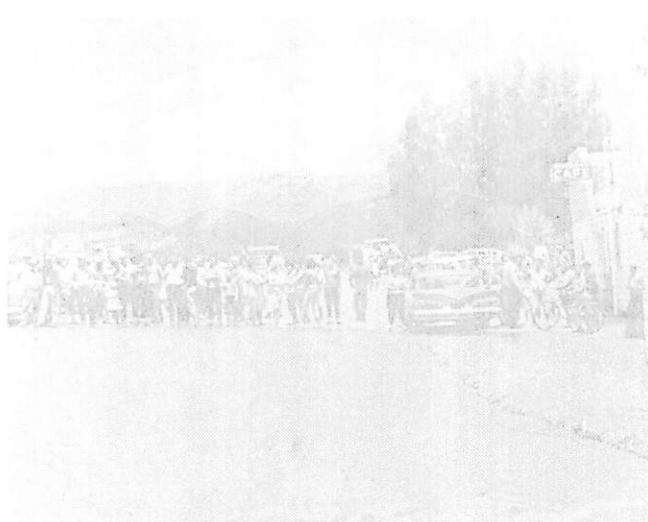


Bridge was built by State to replace the one ripped out by the June 1963 flood, to span Duchesne River at Tabiona.





Looking from North Fork to West Fork

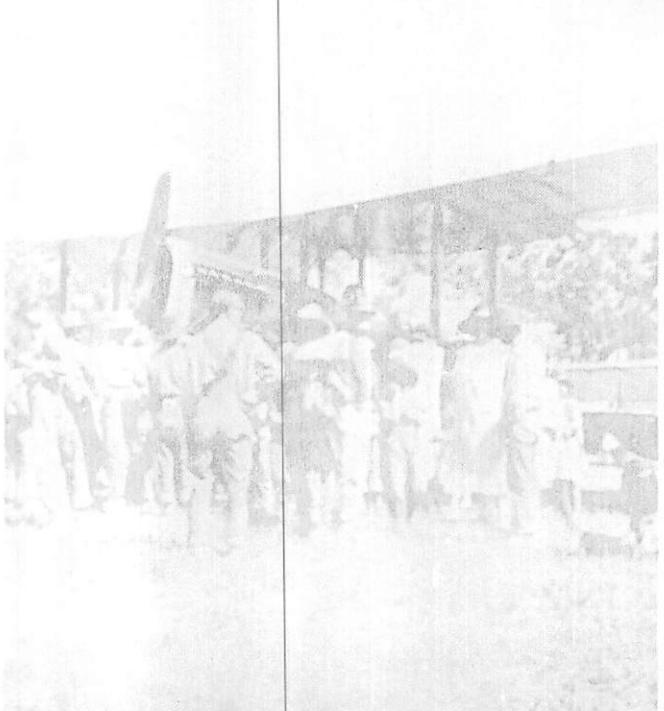


1915 - Early homesteaders in North Fork

Pictures taken following flood in Tabiona Valley in June 1963 when Little Deer Creek Dam broke up North Fork.



Swinging bridge by old post office at Hanna



First airplane in Tabiona - about 1918



Splash Dam



Looking from Hanna to North Fork



Minnie Hamilton - Wolf Creek



Snow - April 1952



Snow



Dairy Cows - 1977

HISTORY OF THE TOWN OF TABIONA

"At a special citizens' meeting attended by President William H. Smart and Alvin M. Murdock, August 29, 1909, a committee, consisting of Thomas Roades, Ollie Land, Hyrum Jones, Thomas Hicken and William Mitchell, was appointed to locate a townsite. This committee reported to an adjourned meeting held the next day (August 30th) in favor of making the location of the land formerly owned by the Indian chief, Tabby. This was unanimously agreed upon, provided that the land could be purchased. It was also decided to be named the place Tabby-ville in honor of the chief named.

Soon afterwards the claim of another Indian (Lehi John) was purchased by George A. Fisher, a Mormon, and had it surveyed into a townsite covering forty acres, divided into 36 lots, or in other words, it was surveyed into nine 4-acre blocks with four lots in a block.

In the fall of 1909 a meeting house, a log building was erected on the south-east corner of Arthur W. Maxwell's land, about a mile north of the present townsite. This building, however, was moved in 1914 and placed on its present location on the townsite.

In 1919 this house was enlarged so that it assumed the shape of a L and was used for all public purposes. It was used for school purposes until the winter of 1916-17, when the present new school house, a brick building, was erected on the townsite, which is situated near the bank of the river." (taken from Church Historical Records).

On September 16, 1914, George A. and Anna Fisher purchased forty acres of Indian Land from Lehi John.

The deed was recorded with the Duchesne County Recorder's Office as follows on November 4, 1915: "James Jones as trustee in trust for the Equitable owners of the proposed townsite of Tabiona.

NE $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Sec. 31, Twp. 1S, Rge. 7W on the Uintah Special Meridian, Utah contains 40 acres for the sum of \$1.00."

The present school ground and the properties of Bob Sper, Glen Clark, Joseph Josie, Ferron Gines, Glenn Van Webb, Leland Wagstaff, Charles D. Fabrizio, Joseph Roades, Lyle Webb and E. Kent Ellertson were annexed to the town limits on December 27, 1956.

Later the present road shed and LDS church house were annexed into the town limits.

In the summer of 1978, the home of Gale Wagstaff and the Sagebrush Inn were annexed into the town limits.

The town of Tabiona was incorporated in 1938. The mayor was Benjamin Turnbow with J. Lamar Johnson, Ryan Clegg, Lawrence Maxwell, Jesse H. LeFevre and Burrel Jones making up the town board.

From 1942 to 1950 no records were kept on who served on the town board.

In 1950, Leon C. Webb was elected as mayor for a one year term. He then served a second term to 1962.

In 1962, Burrell W. Roades was sworn in as mayor. William L. Wadley was mayor from 1966 to 1970, Chester Smith was elected as mayor.

In 1974, Dennis Jones was sworn in as the town's mayor. The council members were Frank Clark, Larry

Price, Chester Smith and Robert Taylor.

During 1977, Dennis Jones moved out of the town limits so he resigned as mayor and Robert Taylor was appointed to finish his term of office until 1978.

In 1978, Venice R. Turnbow was elected a mayor with Larry Price, Chester Smith, Burrell Roades and Leonal Webb as council members.

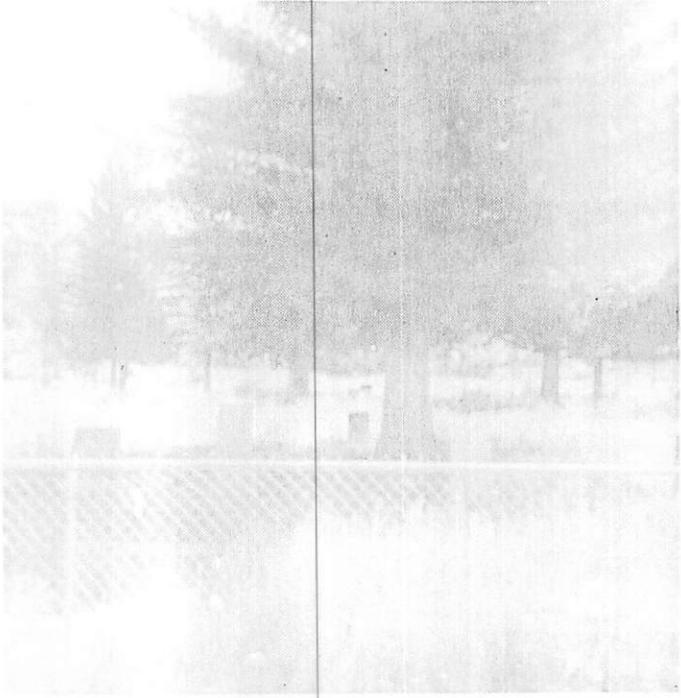
Chester Smith moved out of town during September, 1979 and Frank Clark was appointed and sworn to office on November 28, 1979.

On January 1, 1980, Doug Price and David E. (Ted) Nye replaced Larry Price and Leonal Webb as council members.

On September 6, 1943, the cemetery was deeded to the town of Tabiona by the Church of Jesus Christ of Latter-day Saints under the direction of Bishop Olaus Johnson.

Presently the town has contracted to have a lagoon-type sewer system constructed. The project is expected to be finished before the end of this year (1980).

The State of Utah has awarded a \$239,000 grant to the town of Tabiona for new water lines, fire hydrants and water meters to be placed within the town limits. Construction of this project is expected to start next year.



Cemetery

1964 Article written about the fire engine obtained in 1964

TABIONA- Tabiona's first fire engine is "as red as fire" after Mayor Burrell Roades gave it a coat of paint to cover the forest green paint job. And this vital firefighting equipment will be coddled this winter in a butane-heated station that has just been completed.

This 2 1/2 ton Red Truck cost Tabiona Town \$125 to get title to it from the Utah Board of Forestry and Fire

Control. Venice Turnbow, a member of the Tabiona Town board, went to Salt Lake City and drove the truck to this northwest Duchesne County community. The Duchesne County Commissioners furnished a pump and several hundred feet of hose to equip the unit, which has a 1,200 gallon capacity tank.

For this fire protection, the 67 homes or business buildings in the area were billed for \$20 for the first year and are to be billed \$1 a year thereafter for the maintenance and operation of the equipment. Much of this money collected was used to construct the fire station, reports Mrs. Stella Turnbow, town board clerk. All the area of Tabiona and Hanna, both within the city limits and outside, will have use of the fire truck and the volunteer fire department crew. Only homeowners who have not paid the \$20 and \$1 assessments will be charged for the use of the equipment.

Winter is the most hazardous for home fires in the community, the years show. After two Tabiona families were left homeless by fire and Bernell Rhoades was elected town board president, he did something more than think and talk about the acute need for firefighting equipment for the area. Getting the fire truck was an accomplishment done through his efforts.

The volunteer fire department crew is headed by Bert C. Young, as chief; Venice R. Turnbow, assistant fire chief; Mayor Rhoades, Dale Gines, and Peter W. Ivie, all trustees of the town board.

Mr. Gines and Mr. Ivie are the men whose homes were burned the past year or so.

The new fire station, that cost about \$1,000 to build of native lumber, is located just a block west of the Tabiona High and Elementary School. Space for holding meetings of the town board was built to the front of this fire station.

Mrs. Turnbow, the town board clerk, reports the town residents are assured of reduced rates for fire insurance premiums since the fire truck was obtained and the department organized.

Although the Tabiona Volunteer Fire Department has not been called to any major fire in the area (just one grass fire and one old garage building in which gas had exploded while a man was working), the pressure of the fire truck was tried out by putting the suction hose into the nearby Duchesne River, and making artificial rain, to the delight of the youngsters of the community, who thought this was much more fun than running through the lawn sprinkler at home.

The pump for the truck is described as a 4-cylinder, 9 horsepower, with a working capacity of 3,600 revolutions per minute. Under 50-pound pressure, it will maintain two 1½-inch hoses, "and really puts out a stream." The truck is



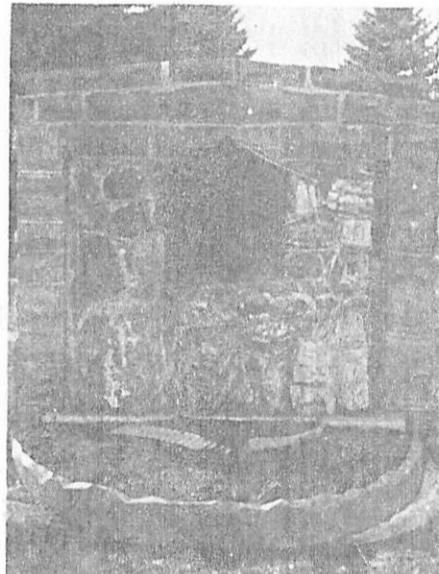
Fire truck in 1964



Fire truck as it looks today

equipped with 200 feet of the 1½-inch fire hose and 100 feet of 3-inch hose, as well as a 20-foot suction hose for use in refilling the tank.

The fire chief, Bert C. Young, expects to attend a fire fighting school at Camp Williams soon, to learn the more effective methods for use of this equipment. After he completes the course he will instruct the other members of the Tabiona Fire Department, as well as men and women in the community.



The Indian Peace Treaty Monument, Heber—The inscription reads: "Daughters of Utah Pioneers No. 50. Erected September, 1939. Indiana Peace Treaty. Beautiful Provo Valley named from the river and once Chief Walker's hunting ground. Was colonized 1850-60 by 18 families called by President Brigham Young. In 1864 Indian troubles forced the pioneers to build a fort at Heber. Bishop Joseph S. Murdock who was friendly with the Indians invited Chief Tabby and tribe to his home (three blocks north and one east) August 20, 1867 where a peace treaty was signed and a barbecue held on John Carroll's lot. This ended Indian depredations in the valley, proving Brigham Young's statement "It is better to feed the Indians than to fight them."

erected a marker and monument in the southwest corner of the Charleston Town Lot in memory of the early settlers of Charleston. The marker's inscription reads as follows: "The Daughters of Utah Pioneers, No. 71. Erected Sept. 7, 1941—CHARLESTON PIONEERS—In 1859 George Noakes and William Manning and families came to Provo Valley and settled near Noakes Spring (two blocks north and two blocks west) where they built the first homes. Other settlers soon followed and a church and school house were erected. George Noakes became a leader among the settlers and won the friendship of the Indians. Many of the old landmarks are now covered by Deer Creek Reservoir. The kettle on top of this monument was brought across the plains in 1847."

Because the Deer Creek Reservoir claimed much of Charleston's area, membership dwindled in the camp and it was discontinued in the early 1940's.

In 1930 a DUP camp was organized at Wallsburg and selected the name Maple Leaf Camp. However, meetings were held only a year or two. Officers of the camp during its tenure included Leona F. Allen, captain; Mary F. Davis, first vice captain; Ora Davis Parcell, second vice

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Indians in Tabiona

During May, 1883, many Mormon elders came to the Uintah Basin to spread their doctrine to the Ute Indian tribe. Among those who taught this gospel were Chief Tabby and some of the other chiefs of the Ute tribe. These Indians were religious members of the church of Jesus Christ of Latter-day Saints. (Taken from "The Historical Record" by Andrew Jensen, 1886.)



First in peace Chief Tabby, whose efforts to establish peace, led to the settling of tribes on Uintah Reservation.

CHIEFTABBY

Highly intelligent and well-signed, Chief Tabby, brother of Walker and Arrapene, realized that the Indians would fare better on a reservation than they would roaming at will among the white settlements. It was due to his efforts that the treaty of June, 1865, was signed by Brigham Young and Chief Tabby, which provided for the

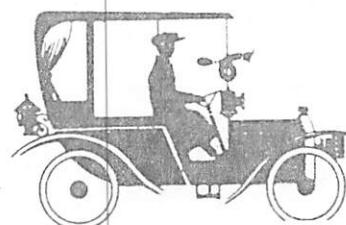
removal of the Indians to the Uintah Reservation.

On the reservation, Chief Tabby became a wise and respected leader of his people, standing firm for their rights in his dealings with the white man; requesting game and farming rights rather than gold for his peoples' lands, and always working toward better relationships with those who had come into the country to stay.

Chief Tabby died Nov. 22, 1903, at the White Rocks Indian Agency. The town of Tabiona is named for him.

THE GOOD OLD DAYS

By Connie Mortensen



Taken From Pages Of The Wasatch Wave

75 YEARS AGO

October 31, 1902

Grading is being done in Snake Creek Canyon for an electric light and power plant under the direction of Charles Hunter of Midway. It is said that the object is to furnish light and power for the Daly West Mine at Park City.

Old Tabby, chief of the Uintah Utes as far back as the mind of the oldest inhabitant runs, died out near White Rocks agency one day last week, aged 104 years. He was in early days the special friend of Prophet Brigham Young and did much in his time to preserve peace between his people and the whites. He had been blind for a number of years. His personal effects were buried with him in his grave, and after the body had been put beneath the ground forty horses belonging to the old fellow were led and driven to the scene and shot over the grave.

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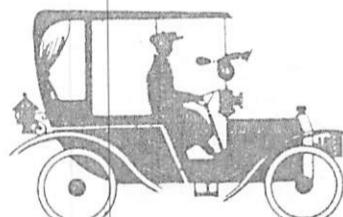
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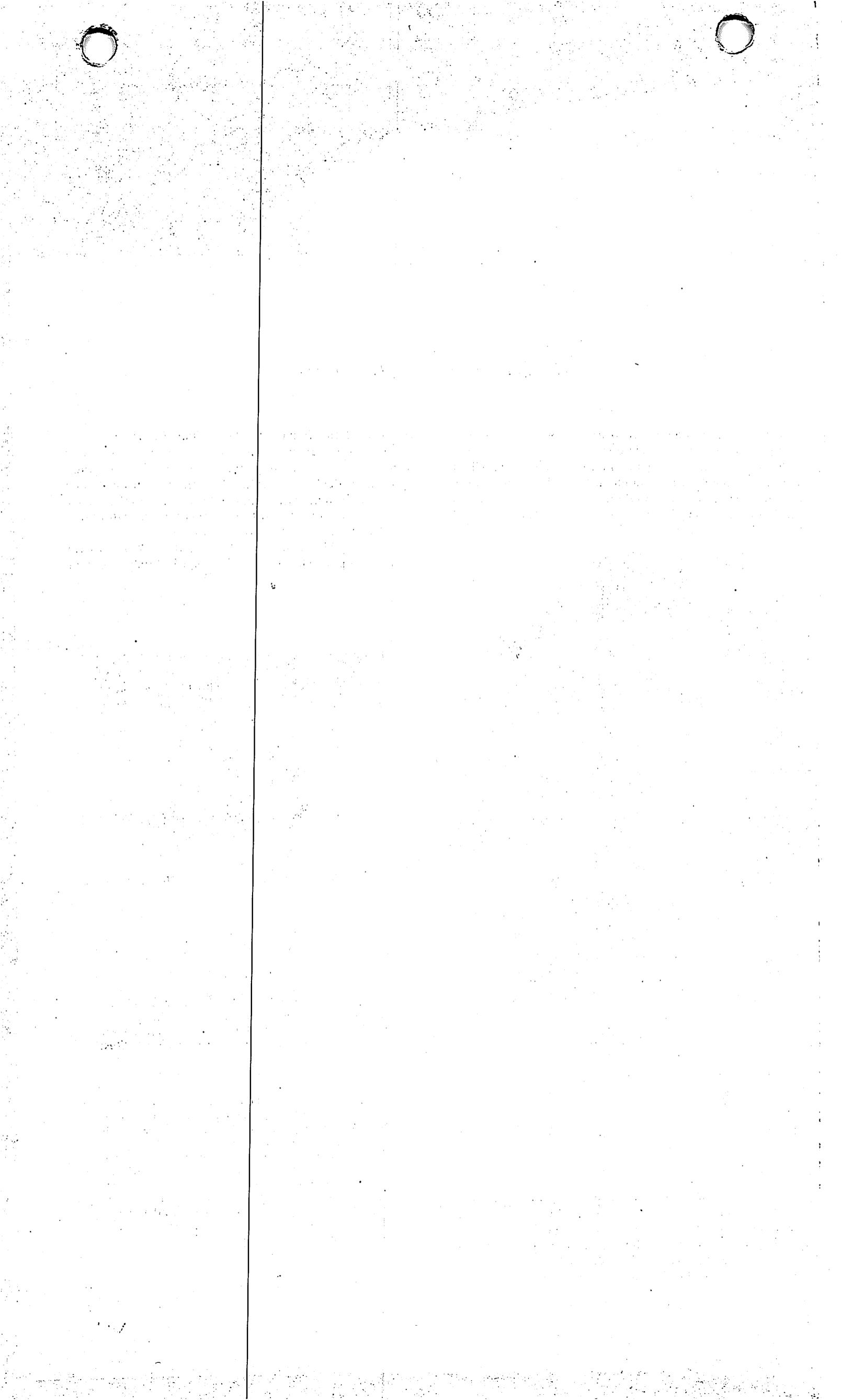
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ADVANCING THE MORMON FRONTIER

The Life And Times

of

JOSEPH STACY MURDOCK

Pioneer, Colonizer, Peacemaker

By

George A. Thompson

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